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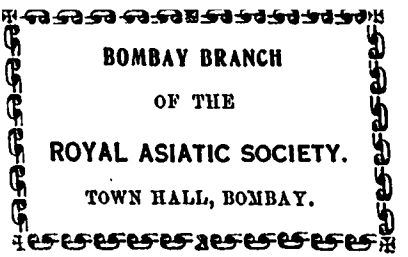

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TE IKA A MAUI,

OR

NEW ZEALAND AND ITS INHABITANTS,

ILLUSTRATING THE

ORIGIN, MANNERS, CUSTOMS, MYTHOLOGY, RELIGION, RITES,

SONGS, PROVERBS, FABLES, AND LANGUAGE OF

THE NATIVES.

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TOGETHER WITH THE

GEOLOGY, NATURAL HISTORY, PRODUCTIONS, AND CLIMATE

OF THE COUNTRY;

ITS STATE AS REGARDS CHRISTIANITY;

SKETCHES OF THE PRINCIPAL CHIEFS, AND THEIR PRESENT POSITION;

With a Map, and numerous Illustrations.

BY THE

REV. RICHARD TAYLOR, M.A., F.G.S.,

MANY YEARS A MISSIONARY IN NEW ZEALAND.

LONDON:

WERTHEIM AND MACINTOSH, 24, PATERNOSTER-ROW.

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LONDON:

WERTHEIM AND MACINTOSH,

PATERNOSTER-ROW.

TO THE RIGHT HONORABLE

THE EARL OF CHICHESTER,

PRESIDENT OF THE CHURCH MISSIONARY SOCIETY,

&c., &c., &c.

My Lord,

Having labored many years in New Zealand under the auspices of the Church Missionary Society, and there acquired the information here presented to the Public, I cannot more appropriately dedicate this Work to any one than to your Lordship, who has so long and worthily filled the high office of its President. With sentiments of great respect, therefore, I beg to do so, and subscribe myself,

Your Lordship's

Most humble and obedient Servant,

THE AUTHOR.

London,
November, 1855.

PREFACE.

In presenting Te Ika a Maui to the Public, it will be necessary to commence with saying, that this was formerly the only name which the Natives had for the Island, and that it is nearly identical with that which Cook first received; being literally The Fish of Maui, the Maori creator, who first drew up this second Britain "from out the azure main."

The name of New Zealand has succeeded it; and it seems a pity that so noble an appendage of the British Crown, which has been gained, not by the power of our arms, but by the voluntary consent of its inhabitants, solely through the influence of the Gospel, should still retain so unmeaning a name, which was not even given by the first discoverer. The good taste of the present age has re-named the neighbouring Continent and its attendant Isle. Van

Diemen's Land and New Holland will soon be obsolete names, being supplanted by the more euphonious ones of Australia and Tasmania. Why should not New Zealand, also, be re-named?—why not call it Austral-Britain, Australbion, or something similar? The present name is about as appropriate as those given to the provinces into which the first Governor divided the country—Ulster, Munster, Leinster, and Connaught. They have been blotted out, so let this also. Thus much for the name.

Next, with regard to the Work itself. The Author's aim has been to rescue from that oblivion into which they were fast hastening, the Manners, Customs, Traditions, and Religion of a primitive race: already the remembrance of them is rapidly being forgotten; the rising generation being almost as unacquainted with them as our Settlers in general. The Traditions of the Creation are now first presented to the Public. The late Governor Sir G. GREY has published a valuable collection of general Traditions, but I am not aware that any one has previously collected any of those here given, and few, indeed, could have done so, unless intimately conversant with the language and people. The natural features of the Islands are also described, and the Author, being a resident before it became

an English Colony, was enabled to watch the various changes it has successively passed through. Its present position, and its eligibility as a home for intending Emigrants, are also described; but, in pointing out its advantages, he has not wilfully concealed any of its contraries. The Colony is now rapidly increasing in population and stability; it possesses a constitution, and though, perhaps, sufficient time has not yet elapsed to make all its benefits manifest, doubtless in a few years the economical management of the public revenue, and the disinterestedness of its officers, will win for them the esteem and admiration of their fellow-colonists, and succeeding ages will regard them as the patriot fathers of their country.

The Author would here acknowledge the obligation he is under in the Natural History department to Cunningham, Dr. Hooker, Dr. Grey, and his coadjutors in the British Museum. The Illustrations, he may state, are all from sketches taken by himself on the spot, and have at any rate the merit of being faithful drawings of the various objects they represent. And with the hope that TE IKA A MAUI will not prove altogether uninteresting to the Public, the Author takes his leave.

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NEW ZEALAND

TE IKA A MAUI,

OR

NEW ZEALAND AND ITS INHABITANTS.

THE OLD PRIEST OF WAIKOWAU, WEST COAST.

CHAPTER I.

INTRODUCTION.

CIVILIZED man is too apt to look down upon the more unenlightened portion of his race as belonging to an inferior order of beings; ignorance or interest have given rise to many calumnies against the aboriginal inhabitants of remote lands, especially against those who differ from us in color. It becomes a sufficient plea with those who regard themselves of

the higher race to depress and destroy the inferior. This has been the fruitful cause of the greatest enormities: man has treated his fellow men as beasts of the field, and has bought and sold them as such: it is only in the present generation that an effort has been made to efface this blot on our boasted civilization, and even yet the Anglo-American Christian maintains its lawfulness. Whole races of aborigines have disappeared; they have not been considered as entitled to hold their own inheritance. The entire continent of America was taken away from its inhabitants and solemnly bestowed by the Roman Pontiff, on those who went to plunder and destroy them; and even in our own colonies, how much have we to blush for! The Australian has been shot and poisoned and plundered of his lands; the Tasmanian was hunted with dogs and exterminated, and that too by the authority of government itself. In New Zealand, there is little doubt something similar would have taken place, if the natives had not been too numerous, too warlike, and too intelligent to be thus dealt with; otherwise the order to seize all their waste lands, as they were styled, would doubtless have been attempted; but even these qualifications would have been of little avail, had not the Almighty cast his shield over them as a portion of the household of faith.

To raise a better and more correct view, of those commonly regarded as savages, we must have a more perfect acquaintance with them, and the more intimate this is, the more readily shall we allow their claims to brotherhood, and feel assured, from whatever causes they have fallen into their present degraded state, that it is not their natural one, but the effect of various untoward circumstances, which have combined, gradually to sink them, from a higher to a lower position; and when those causes are removed, they will again rise to their former standing, and rank with the most favored sections of the human family,

As our knowledge of these aboriginal races increases, and we become acquainted with their language, manners, and customs, we find that they possess mind as well as ourselves, and only want similar advantages to obtain an equal enlarge-

ment of it. Our ideas are so different from those of these primitive and isolated people, that theirs may seem at first to betoken an inferiority of mind; but when we can enter into the causes, which have operated in producing that difference, we must allow the result to have been quite natural.

Philosophically viewing the subject, we should find that even the Australian, who has been classed in the lowest grade, and been viewed as more closely allied to the brute than to the human species, possesses mind, ingenuity, contrivance, and perfection too, in his way, far beyond what might be expected; and that were we to place one of our own laborers, or even a more enlightened member of society, in a similar position, it would be a long time before he could attain, an equal degree of knowledge, in any of those arts, which are needful for the support of life.

This is no fanciful assertion. How many instances have we of shipwrecked mariners being cast on uninhabited islands, who, deprived of everything, have not shown any of their ingenuity, in procuring food and raiment; and when in similar circumstances they have been cast amongst savages, have in general sunk even below their level. Excepting perhaps the backwoodsman of America, few would feel themselves equal to supply their necessities, when their usual means of support were suddenly cut off. Travellers in countries like Australia or New Zealand, where all the comforts of civilized life are wanting, well know how apt they are to forget the proprieties of society, and how readily they fall into the habits of the native; the customs of domestic life become irksome, and are abandoned; the squalid filth of those who have made a long journey, is often far beyond that of the natives; but in obtaining food, how far is the boasted member of civilized life, behind the despised savage. The native of New Holland not only knows where to look for it, but how to obtain it; he can fabricate from the raw materials of the wilderness, the proper snare or net; he can make his spear and use it with unfailing success, and barren and unproductive as his country appears to us, in furnishing natural food, it has a sufficiency for those who know how to find and take it. There are several instances

recorded of convicts, who have made their escape and fled to the woods, with the idea that they could reach China overland; many of them, being utterly unable to procure food, have returned and given themselves up to the authorities, and others have killed one another, to eke out their miserable existence; and, after all, been compelled to surrender themselves up from extreme want.

If, under such circumstances, the native has been enabled to find support, where the European could not—and the preservation of life is the first principle implanted in the human mind—we may safely conclude he is not deficient in mind. But how much more is this the case with the New Zealander. Some few years ago, the Governor caused a Settlers' Journey along the west coast of the Middle Island to be published in the *Government Gazette:* this settler, accompanied by several natives, was absent nearly two years; during that period all his own stock failed, and for many weeks he was entirely dependent on the natives for the supply of his commissariat: had they not known where and how to procure food in that uninhabited part, the entire party must have perished.*

But to return to the subject of civilization. With us society is divided to an indefinite extent; one is brought up in one useful art, and another in another; with few exceptions there are none who can turn their hands to any other, than their own peculiar calling. The New Zealander, on the contrary, is acquainted with every department of knowledge, common to his race: he can build his house, he can make his canoe, his nets, his hooks, his lines; he can manufacture snares to suit every bird; he can form his traps for the rat; he can fabricate his garments, and every tool and implement he requires, whether for agriculture or war; he can make ornaments of ivory or of the hardest stone, and these too with the most simple and apparently unsuitable instruments, sawing his ivory without loss, with a muscle-shell, and his hard green jade stone one piece with another, with only the addition of a

* See *Brenner's Journal of Expedition along the West Coast of the Middle Island of New Zealand.*

little sand and water; and all these works, it must be remembered, he could accomplish without the aid of iron, which was unknown before Cook's time. It was not a single individual or a few that were adepts in these various arts, but every one. The implements they made, they also knew how to use; they could hunt, they could fish, they could fight. In the battle-field they were warriors, in the council they were orators; their skill in military tactics has elicited the wonder of our military men, and their late war with the government has done much to raise them in our estimation. It would be no easy matter, to find any European who, in so many respects, could equal the despised savage of New Zealand.

Such general knowledge makes the native at home wherever he may be. I have often had opportunities of admiring this; when encamped with my little party in pouring rain, I have been surprised at the short time it took, to erect a comfortable shed impervious to the rain, to produce fire by friction, to find fuel and ignite it, to seek out food and sit down comfortably to enjoy it, and this before an European would have made up his mind what to do. An instance of this kind occurred some years ago, when the late Allan Cunningham, the well-known botanist of Australia and New Zealand, was accompanied by one of our missionaries on a journey through a New Zealand forest: whilst busily employed in examining its varied productions, they allowed their natives to push on to a spot where they usually encamped, and carried away by their love of nature, they did not perceive the lapse of time, until they were suddenly overtaken by the shades of night; to make their uncomfortable position worse, it set in rainy; to overtake their companions was impossible, for such is the gloom of New Zealand forests, and the over-grown ill-defined tracks through them, that it is quite impossible to find the way along them in the dark; but, instead of trying to erect a shed, or light a fire in the native style, what did they do? Just what most Europeans would in similar circumstances—they did nothing at all; they felt themselves perfectly helpless—they stood under a tree the whole of the night, without fire, without food, and without shelter. The effects of that night proved fatal to poor

Cunningham; he caught a violent cold, which settled on his lungs, and in a few months brought him to his grave.

The native is not deficient in those arts which are essential to his comfort. His house is constructed with great skill and elegance,* his garments with much beauty, and ornamented with a border of elaborately wrought embroidery; his little farm is tilled with the greatest care, not a weed to be seen; in fact he has carried those arts with which he is acquainted, to as much perfection, as they are apparently capable of. This is not the character of the savage. If, then, in these respects we cannot view him as such, it must be in his social state; their cruel and bloody wars, their cannibal feasts,—these mark the savage. The truth cannot be concealed, neither is it desirable to do so; but is not human nature in its unrenewed state, much the same everywhere? Are there no European savages as well?

When we consider the way in which the New Zealanders lived, we cannot wonder at the crimes they committed. Shut out from the rest of the world, without any to set them a pattern of what was right, or to reprove what was wrong; is it surprising, that morally they should have degenerated, even from the standard of their forefathers? They were not always addicted to war, neither were they always cannibals; the remembrance of the origin of these horrid customs, is still preserved amongst them. If the progressive development doctrine were true, aboriginal races should have progressively advanced; every successive generation should have added some improvement to the one which preceded it; but such is not the case. A remarkable proof of this may be adduced in the fact, that the New Zealanders have retrograded, even since the days of Captain Cook; they then possessed large double canoes, decked, with houses on them, similar to those of

* The natives rendered valuable assistance in this sort of work (building houses for the Port Nicholson settlers), at which they were very expert. It must be confessed that the huts built by them were much superior to those of our handiwork; many of them, indeed, deserved to be called houses, and were, when I quitted Port Nicholson, still used by emigrants of all classes.—4th page of *Hon. H. W. Petre's New Zealand:* Smith, Elder, & Co., Lond. 1841.

Tahaiti and Hawaii, in which, traditionally, some of their ancestors came. It is now nearly half a century since the last was seen. Tradition also states, that they had finer garments in former days, and of different kinds; that, like their reputed ancestors, they made cloth from the bark of trees; the name is preserved, but the manufacture has ceased. There are remains also in their language, which would lead us to suppose, that like the inhabitants of Tonga, they once possessed a kingly form of government, and though they have now no term to express that high office, still they have words, which are evidently derived from the very one denoting a king in Tonga.* Their traditions, which are preserved, also establish the same fact, and perhaps one of the strongest proofs is their language; its fullness, its richness, its close affinity not only in words but grammar to the Sanscrit, carry us back to a time when literature could not have been unknown.

To what then can we refer their subsequent deterioration? They tell us they came from a distant land; the cradle of their race was an island of narrow limits; insufficient to maintain its population, one portion thrust out the other: a fleet of canoes left to seek another habitation; they met with several, which, either being too contracted, or being inhabited by people averse to their stay, they again embarked, and finally a few, reduced to the greatest straights, at last reached New Zealand. These repeated emigrations must have diminished the original stock of knowledge; like a vessel in a storm which is compelled to be lightened, the richest wares are thrown overboard, one bale follows another, the least required for the preservation of life go first, and those only which are essentially necessary are preserved. Again, one tribe is driven away by a more powerful one; weakened in numbers, and disheartened by constant defeats, it continually retires from its foes, until, at last, without means of preserving its first state, it sinks lower and lower in the scale of existence: this will account for the degraded state of the original inhabitants of the Chatham Isles; driven from the mainland, they fled to

* The word *How* in Tonga signifies king; in Maori, *Waka-hau* is to command.

islands possessing few natural productions; we cannot, therefore, wonder, that they should be less advanced than the natives who conquered them; hence their inferiority in their garments, their houses, their canoes; these latter are rudely constructed of a frame-work of poles, a sort of wicker-work, the interstices being filled up with sea weed: their houses are miserable holes in the earth, roofed over; there they sleep with their children huddled up between their naked thighs for warmth; even the Maori call them *Parakiwara* (black fellows).

They present an instance to what a sad state man may fall, when cut off from the rest of his race, and mind is deprived of the benefit of fellow mind; how unable it is to bear up against such accumulated evils; how forcibly does such a state remind us of the prodigal, who, from being clothed in fine apparel, with a ring on his finger and shoes on his feet, and from being fed with the choicest viands, when he leaves his father's house, falls step by step, morally and physically, until he would fain have filled his belly with the husks which the swine did eat. May not this beautiful parable have its literal fulfilment in the history of the New Zealand race; in it may we not behold one of the long lost tribes of Israel, which, with its fellows, having abandoned the service of the true God, and cast aside his Word, fell step by step in the scale of civilization; deprived of a fixed home, became nomade wanderers over the steppes of Asia, a bye-word and a reproach among the nations, and gradually retreated until in the lapse of ages they reached the sea, and thence, still preserving their wandering character, from island to island driven by winds and currents, and various causes, they finally reached New Zealand, and there fallen to their lowest state of degradation, given up to the fiercest passions, consumed, and being consumed, they are enabled to reflect, repent, and amend, and resolve to arise and go to their Father.

Even after the New Zealand race had sufficiently increased to colonize the two islands, there was no bond of union amongst them; split into innumerable families and tribes, each under its own peculiar head and independent of the rest, it is not to be wondered, that constant feuds should

have occurred, and that the fiercer passions should have been called into action? Their history in this respect is only a counterpart of that of the Heptarchy, when one petty prince was ever warring with another, or with that state which existed, to a later period, amongst the Irish and the Highlanders of Scotland, almost up to the present generation. If even the traditions which remain of the savage feuds and atrocities of those hostile clans, were to be compared with the New Zealander's, it is doubtful which would be thought most savage.

The Tapu was a remarkable institution; it did not originate with the Maori—he brought it with him; it was of wide-spread observance, extending from Tonga to Tahaiti, and thence to the Sandwich Isles. Severe and bloody as it was, in its demands, it was still, as Polynesian society was constituted, politic and wise; in fact it was the only bond of union which existed, and kept them from committing greater excesses. It must be remembered that they were heathen—they knew not God, and great as their sins were, they were not against light and knowledge, but committed with darkened understandings. Compare their warfare, as heathen, with that of civilized Christians; the sack of a town—whether by French or English—and then what shall we say of savage warfare. Compare the war which the misguided patriots of New Zealand carried on with the British Governor in 1845-7 with that of the French in Algeria during the same period. The sack of Kororareka with the destruction of an Arab tribe. The conduct of Hone Heke, the New Zealand chief, with that of the French commander. The same paper recorded both. Of the natives it said, "they have hitherto enjoyed their triumph without cruelty;" in fact, the Governor himself lauded the chivalric conduct of Heke. But when the Oulad Riahs, a wild mountain tribe, vainly endeavoured to preserve their independence against French aggression, and fled with their wives and children to their caves, and were completely at the mercy of their enemies, who had only to blockade the entrance to make them submit to their terms, the French officer commanded his men to stop up the entrances with combustible

materials, and then set fire to them, and to keep those fires burning the whole of the night. We can scarcely imagine anything more horrible. The graphic pen of a witness has recorded, "in the morning all was still; the soldiers entered the caves, and found piles of men, women, and children at the breast, with convulsed features, showing the horrid agonies they had endured, and in that state no feeling of remorse or pity was felt, but the soldiers had nerve enough to plunder the corpses of their jewels!" At one fell blow from 800 to 1000 human beings thus fearfully perished!! And this too in the nineteenth century, and, as the eye witness of this horrid holocaust states, the "perpetrators belonged to a nation boasting itself pre-eminently, as the most polite and civilized in the world;" and, in addition too, he might have said, professedly Christian, as well.

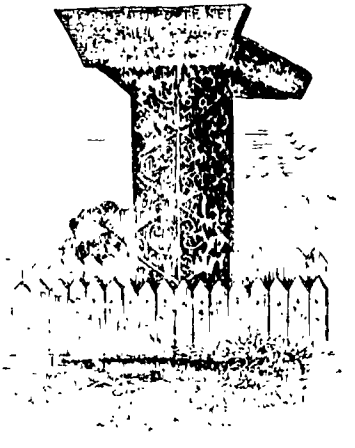
After Kororareka fell into Heke's hands, he allowed the inhabitants to re-enter their houses, and carry off their chief valuables; he spared the churches and the houses of the ministers; and after the battle was terminated, he was not guilty of a single act of cruelty, but showed great feeling and forbearance; though from mistaken views he took up arms, he did not forget, that he was a responsible being.

The New Zealanders were cannibals, and great ones too. Christian light and knowledge gradually opened their eyes to see how horrid and unnatural the custom was, and in 1844 the last known act of cannibalism took place. If we seek to ascertain the origin of this custom, we shall doubtless find it in want, which has caused even our own countrymen, when reduced to starvation, to have recourse to the same dreadful expedient for preserving life.* New Zealand had no land animals, and their constant wars often destroyed the only crops on which they had to depend for winter subsistence; the consequence was frequent famines; to such straits have they been reduced that there are traditions of men killing and eating even their own wives and children. Can we then wonder that they should eat the bodies of those slain in fight. Still there were

* See *Cruise of the Blonde*, by Lieut. Dampier.

many even in the worst times, who entertained almost as strong a loathing for such food as we do. Yet even when most debased in their social relations, there was much to admire: the love of their offspring and relations, who were more closely bound together, by the mutual tie of self-preservation; their good feeling and kindliness one towards another; their careful avoiding all cause of quarrels; their powerful emotions of joy, on meeting with absent friends; all tell in their favor, and prove them not to have been wanting in love for their own. In war they were savages; in peace they were not deficient in many of the kindlier feelings belonging to our nature. In war, their distorted features made them resemble fiends; in peace, in the bosom of their families, they became more like what they should be and have become, under the gentle influence of the Gospel.

Naturally a noble race, bodily and mentally superior to most of the Polynesians, their fine intelligent countenances present the exterior of a fair-built house, which only requires to be suitably furnished, and we may hope that they have already passed through the worst part of that transition state which, under less favorable circumstances, it took centuries to bring our own country through, to attain its present highly advanced position in the scale of nations.



THE MONUMENT OF RERETAWANGAWANGA,
THE CHIEF OF WAIKANAE.

CRYING FOR THE DEAD.

CHAPTER II.

MYTHOLOGY.

THE Mythology of an isolated race like that of the New Zealander, is an important aid in ascertaining the locality, from whence it originally sprung; embodied in it, the most ancient remains of its history are to be found, as well as peculiarities of its religion; and it is there amongst fables and foolish tales, that some faint remains of ancient truth, are to be discerned.

Of their traditions it may be remarked, that the most ancient, are those which are common to other islands, as they evidently belong to a period anterior to their arrival in New

Zealand; whilst such as are totally dissimilar to any other, may be supposed to belong peculiarly to themselves, and thus mark the turn which the native mind has taken, after it has been cut off from every other portion of the world. This clearly shows how the human mind, when left to its own resources, without the means of being cultivated and enlarged, becomes deteriorated, loses its manly character, and falls into a childish frivolity and weakness; whilst in the same degree that the mental powers are impaired, the fierce passions of the savage, brute force and violence, increase.

The knowledge which has even now been acquired, of the mythology of this singular people, is very imperfect; and as the old people, in whose breasts it is locked up, are rapidly passing away, much of it will perish with them. The rising generation is indifferent to the traditions of the past; the mind being now occupied with so many fresh subjects of interest, which European intercourse is introducing, it cannot be wondered, that it should be disinclined to burthen itself, with long strings of names and rites, which, generally speaking, are preserved in language, as dissimilar to that now spoken, as Spencer or Chaucer is to ours; and this also presents a great difficulty in the research, as it is only the old men who can explain words, which have long been obsolete.

Properly speaking, the natives had no knowledge of a Supreme Being. They had a multitude of gods, and these were said to have been the fathers,* each one of some department in nature; and these gods are so mixed up with the spirits of ancestors, whose worship entered largely into their religion, that it is difficult to distinguish one from the other. In fact, their traditions of the creation, go back far beyond

* Speaking to Te Heuheu, the powerful Chief of Taupo, of God, as being the creator of all things, he ridiculed the idea, and said, is there one maker of all things amongst you Europeans? is not one a carpenter, another a blacksmith, another a ship-builder, and another a house-builder? And so was it in the beginning; one made this, another that: Tane made trees, Ru mountains, Tanga-roa fish, and so forth. Your religion is of to-day, ours from remote antiquity. Do not think then to destroy our ancient faith with your fresh-born religion.

even the gods themselves. They begin with nothing, which produced something, and that brought forth something more, and generated a power of increasing. Spirit, being more subtle than matter, arose before it, and thought, being supposed to be more so than spirit, the commencement dates with its birth.

There is a degree of thought perceptible in their traditions of the creation, which mark a far more advanced state than their present. Their ideas in some respects are not so puerile, as those even of the more civilized heathen nations of old, and without the light of inspiration, we cannot expect they would be more advanced than we find them.

The first period may be styled the epoch of thought—

"From the conception the increase,
From the increase the thought,
From the thought the remembrance,
From the remembrance the consciousness,
From the consciousness the desire."

The second period is that of night—

"The word became fruitful;
It dwelt with the feeble glimmering;
It brought forth night:
The great night, the long night,
The lowest night, the loftiest night,
The thick night, to be felt,
The night to be touched,
The night not to be seen,
The night of death."

This (we are told) is all we have to do with night; during these periods there was no light—there were no eyes to the world.

The third period is that of light—

"From the nothing the begetting,
From the nothing the increase,
From the nothing the abundance,
The power of increasing,
The living breath;
It dwelt with the empty space, and produced the atmosphere which is above us,

The atmosphere which floats above the earth;
The great firmament above us, dwelt with the early dawn,
And the moon sprung forth;
The atmosphere above us, dwelt with the heat,
And thence proceeded the sun;
They were thrown up above, as the chief eyes of Heaven:
Then the Heavens became light,
The early dawn, the early day,
The mid-day. The blaze of day from the sky."

The fourth period—

"The sky above dwelt with Hawaiki, and produced land. Tapora-pora Tauwarenikau, Kuku-paru, Wawau-atea, Wiwhi-te Rangiora."

These are the names of lands or islands, supposed to have been first created; Hawaiki is the island they originally came from, which is regarded as the cradle of their race.

The fifth period: the land being thus formed, then were produced the gods—

"Ru-ou-hoko, Ruatupu, Ruatawiti Rua-kaipo, &c."

The sixth period, when men were produced—

Ngae, Ngaenui, Ngaeroa, Ngaepea, Ngaetuturi, Ngapepeke. Tatiti, Ruatapu, Toe, Rauru-tama-rakei-ora."*

There were two grand orders of gods: the first and most ancient were the gods of the night, as night preceded light, and then followed the gods of the light. Of the former the

* Na te kune te pupuke
Na te pupuke te hihiri
Na te hihiri te mahara
Na te mahara te hinengaro
Na te hinengaro te manako

Ka hua te wananga
Ka noho i a riko riko
Ka puta ki waho ko te po,
Ko te po nui, te po roa,
Te po i tuturi, te po i pepeke,
Te po uriuri, te po tangotango,
Te po wawa, te po te kitea,
Te po te waia,
Te po i oti atu ki te mate.

---

chief was Hine-nui-te-po, great mother night, the grand parent of the rest. Of the latter, Rangi and Papa, or Heaven and Earth, were the parents. The general idea of Heaven was that it was a solid and opaque body, spread out upon the earth, which was flat as a board. Papa (the earth) bears this signification.

Oti atu koutou ki te Pō-e.
[During this period all was dark—no eyes.]
Na te kore i ai,
Te kore te wiwia
Te kore te rawea,
Ko hotupu, ko hauora,
Ka noho i te atea,
Ka puta ki waho, te rangi e tu nei,
Ka noho i Hawaiki,
Ka puta ki waho ko tapora pora,
Ko tauware nikau, ko kukuparu
Ko wawauatea, ko wiwhi te rangiora,
Ko Ru, no Ru, ko ou hoko
Na ouhoko, ko ruatupu,
Ko rua tawito, na rua tawito
Rua kaipo, na rua kaipo
Ko ngae, ngae nui, ngae roa,
Ngae pea, ngae tuturi, ngae
Pepeke, ko Tatiti, ko Rua
Tapu, ko toe, ko rauru
Ko tama rake i ora ko &c.

[The natives are very proud of their genealogies, and generally those of great men are traced up to the gods, and even before them; this may be the case here; if so, the latter part will be some great Chief's genealogy attached to this Song of the Creation.]

Ko te rangi e tere tere ana
I runga o te whenua
Ka noho te rangi nui e tu nei
Ka noho i a ata tuhi, ka puta
Ki waho te marama, ka noho.
Te rangi i tu nei, ka noho i a
Te werowero, ka puta ki waho
Ko te ra, kokiritia ana
Ki runga, hei pukanohi
Mo te rangi, ka tau te
Rangi, Te ata tuhi, te
Ata rapa, te ata ka
Mahina, ka mahina
Te ata i hikurangi.

There were either ten or eleven Heavens ;* the lowest was separated from the earth, by a solid transparent substance like ice or crystal,† and it was along the under side, or that next to the earth, that the sun and moon were supposed to glide. Above this pavement was the grand reservoir of the rain, and beyond that was the abode of the winds.‡

Each Heaven was distinct, the lowest being the abode of rain ; the next of spirits; the third of the winds; the fourth of light, the highest of all, being the most glorious, and therefore the chief habitation of the gods.

The sky, with its solid pavement, laying upon the earth,

* *Tawaki's Ascent to Heaven.*

Piki ake Tawaki i te Rangituatahi,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarua,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituatoru,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawa,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarima,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituaono,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawitu,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawaru,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituaiwa,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarea,
E rongo te Mahaki.
Pipiri moko, pipiri moko, raraumoko raraumoko,
Rarauki taha tu o te rangi.

† The following is a description given by an old Chief, of the Heavens :— He tua whenua te rangi, he kohatu nga wetu, he kohatu nui te ra, namaui i titoko ake te rangi, ko enei enei, ko era kohatu era, i piri atu ki tera oneone. He kiko rangi i tera, he mangu iho ra (blue sky) no tua atu i te kiko rangi te ua, tua atu he tangata: kei tua mai o te kiko rangi te hau. Nga taepanga o te rangi, nga tatutanga ki raro.

‡ Tawaki is said to have danced with such violence upon the pavement of heaven when in a great rage as to crack it, and so let the water through, which fell on the earth and caused a deluge.

rendered it fruitless; a few insignificant shrubs and creeping plants only, had room to grow on its surface.

The earth's skin, or covering, was the tutu;
Her covering was the wehe-wehe;
Her covering was the bramble;
Her covering was the nettle.
Don't grieve that the earth is covered with water;
Don't lament for the length of time.
The ocean's reign shall be broken;
The ocean's surface shall be rough,
(with the lands springing up in it)
With mountains standing forth,
Girdling round the sea.
Yes, round the sea.
Broken up shall you be (O earth).
Do not grieve,
Yes you, even you,
Lest you should grieve through love;
Lest you should grieve for your water covered surface;
Lest you should lament for the time.

The offspring of Rangi and Papa, were first the Kumara, which came from the face of Heaven, being a plant which requires heat. Next came the fern-root, which sprung from the back of Rangi, intimating its hardy nature, being found on the cold hills, and needing no sun to make it grow. The first living being they produced was Tane, from whom proceeded trees and birds; what he was they do not seem clearly to know, a god, a man, or a tree; he is also called Tane Mahuta.

The second was Tiki, from whom man proceeded; his wife's name was Marikoriko, or Twilight. The first woman was not born, but formed out of the earth by the Arohi-rohi, or quivering heat of the sun and the echo. The daughter of Tiki and Marikoriko was called Kauatata.

The third son of Rangi and Papa was Tutenganahau, the grand author of evil.

Their fourth was Tahu, the author of all good. Tahu is the name for husband, and may have a figurative reference to marriage.

The fifth was Tawirimatea, the father of the winds; and the last was Tangaroa, the father of all fish, and the great god of the ocean. This god in Tonga, is regarded as the creator of all things; he is there called Tangaloa; and in Tahaiti, where he is known as Taaroa, he is viewed in the same light.

This is also the case in Hawaii,* or the Sandwich isles. Orongo, another of the most ancient deities at Hawaii, was worshipped by the name of Orono; and Captain Cook, on his arrival there, was taken for that god, and he permitted the islanders to reverence him as such, and even to offer up sacrifices to him, which eventually caused his death. Tane and Tiki† were also known in Tahaiti, the latter by the name of Tii, so likewise was Ru,‡ and Hine nui te po, or Great Mother Night, the womb of nature. The same idea prevailed there of the malignant character of the Atua Potiki, or infant gods, who were called Hotua Pou; and supposed to delight in mischief.

The offspring of Papa and Rangi are next represented as holding a council, to decide what was to be done with their parents, that the earth might be rendered fruitful; for, as the tradition states, for a long long period "from the first night to the tenth night, to the hundredth night, to the thousandth night, all was dark, the thick opaque heaven laid on the earth, and rendered her barren. In vain did she seek for offspring in the likeness of the night, or of the day. Then they considered what must be done for Rangi and Papa. Shall we slay them, or shall we separate them? Tumata-uenga (this

* At Hawaii he is called Tanaroa; amongst the Maori he is the god who reveals secrets. Tangaroa piri whare, which implies that he is an eavesdropper, listening to what others are saying, and making mischief of it. It is not improbable that he was the original god of the Polynesians; perhaps before they inhabited these islands at all: see *Buddle's Lectures.*—I am inclined to think the same.

† A small image of a man, cut out of the much-prized green stone, which is worn round the neck; its name is Tiki, the father of man.

‡ Ru is also a Tahaitian god. The same tradition of the heaven being joined to the earth is there found, and that they were only separated by the Teva, an insignificant plant, Draconitum polly phillum, till their god Ruu lifted it up.

"Na Ruu i to te rai," Ru did elevate, or raise the heavens.

person must be the same as Tutenganahau) said yes, let us kill them. Tane Mahuta replied no, by no means, rather let us separate them; let one be placed above and let the other remain below; let the one be like a stranger far removed from us; let the other be near as a father or mother to us. All agreed to this counsel; one only was strongly opposed to their separation; five decided that they should be parted; one only loved them. These are the words:—

"The night, the night,
The day, the day,
The seeking, the adzing out,
From the nothing, the nothing.
Their seeking thought also for their mother,
That man might arise.
Behold this is the word,
The largeness, the length,
The height of their thought,
To kill their mother,
That man might live:
This was their counsel."

"Tutenganahau cruelly cut the sinews which united the two. The first then laid hold of her, but did not succeed; the second laid hold, but with no more success; the third did the same; the fourth, the fifth, and he alone was able. Alas for Rangi and Papa; alas for the power of Tane Mahuta* for him was reserved the propping up: down went his head below, up went his heels above. Up entirely went Rangi; down entirely went Papa. By him were they divided: the night was made distinct; the day also was made distinct."

"From Tawhirimatea arose the thought for his mother, lest she should decide that good should not spring forth by her turning to fight with his elder brethren. Truly such was the desire of Rangi-nui; but Tawhirimatea knew his rising up."

"Yes, truly of the great day,
Of the long day,
Of the clear sky,

* Tane Mahuta is represented as a tree with its head downward and roots upward; and thus trees were supposed formerly to grow.

Of the night driving away day,
Of the day making all things distinct,
Of the day making everything bright,
Of the day driving away gloom,
Of the advancing day,
Of the hot day,
Of the day shrowded in darkness."*

"He caused the winds to blow between earth and heaven: the cold breeze whistled over her surface. He placed his mouth to that of Tane Mahuta, and the winds shook his branches and uprooted him. He waged war with Tangaroa, and caused great waves on his surface. But Tane completed his work by taking his lofty trees and propping up the heaven."†

The elevating and supporting of the heaven was Tane's first and great work;‡ his next was the production of his

* I mua i noho pouri, kahore he rangi kahore he whenua, na no te whanautanga o te Tamaiti o Hine-kau-atata;
Ko te Ao-e-rere-ana,
Ko te Ao-tu,
Ko Ao-rere,
Ko Ao-pouri,
Ko Ao-po-tango,
Ko Ao-wekere,
Tapatapa-ia wa,
Waka Maru-te-Ati nguku,
Ko te putanga ko te Uira,
Ko te Waiau,
Ko te Ao Marama Tane-toko-rangi,
Ranginui-e-tu-nei,
Katahi ka wai Marama.

† Ko te whanau Takoto a Rangi
Ko Tane Tuturi, ko Tane Pepeke
Ko Tane Uetika, ko Tane Ueka
Ko Tane te wai-ora, ko Tane-nui
A Rangi, nana i titoko te Rangi i runganei,
Tu ke ana a Rangi-puna
Tu ke ana a Papa, ka tangi te
Hau mataoa raro ra, he ao marama.

‡ The Karakia used in separating earth and heaven.

Tutu te kiri,	Stand apart the skin,
Wewehe-te kiri,	Be divided the skin,
Tataramoa te kiri,	As the tataramoa to the skin,

children the trees, of which he was the father; and of the birds, who own him also as their parent. Tane had six names, each being emblematical of his power. This is the case with all those who have distinguished themselves in the New Zealand mythology. Thus we have

Tane Tuturi—the bending; from doing so in upheaving the sky.
Tane Pepeki—the bowing; when his feet were against the sky.
Tane Uetika—straight as a tree.
Tane Ueka—strong as a tree.
Tane te Waiora—the person who opened the fountain of living water.
Tane nui a Rangi—the great Tane who propped up the heavens.

In addition to these he is called Tane Mahuta. The last great work which is attributed to him is the opening of the fountain of living water, to perpetuate the existence of the sun and moon; the latter, when it wanes, is thought to go to it, and bathing therein to receive a renewed existence: hence the saying—"Man dies and is no more seen; but the moon dies, and, plunging into the living water, springs forth again into life."

Tane is also the father of the birds which fly by night as well as those which fly by day;* hence the saying—"Ko te

Onga onga te kiri,	As the nettle to the skin,
Kei mihi ki te ipu,	Do not grieve for thy partner,
Kei tangi ki te tau,	Do not cry for your husband,
Tangaroa watia,	Let ocean be broken (in two),
Tangaroa tara	Let ocean be far apart,
Anga tonu ko e ki tai-e,	Be you united to the sea,
Ki tai e,	Yes to the sea, O earth,
Wati ko koe kei mihi,	Broken asunder are you two,
Ko koe kei aroha,	Do not grieve,
Kei mihi ki te ipu,	Do not (continue) your love,
Kei tangi ki te tau.	Do not grieve for your partner.

When the earth and sky were separated, she was told to shrink from contact with her former partner, as the skin does from the nettle and bramble. The ocean was to be divided, being their joint offspring; half was to go to Rangi, and form clouds; and half to remain with Papa, to form the sea.

* Ka noho a Tane, ka noho ia a Mumuwhango, ka puta ki wahoko te Totara, ka noho a Tane i a te Puwhakahara ka puta ki waho ko te Kahikatoa, te Ake rautangi, ka noho a Tane ka noho i a te Ata tangirea, ka puta ki waho te Maire rau nui, ka noho a Tane ka noho i a Parauri, ka puta ki waho ko te Tui, ka noho

manu huna a Tane"—(the hidden bird of Tane), applied to a person who arrives when it is dark, or remains unnoticed in the place.

Of Tiki little is preserved: his great work was that of making man, which he is said to have done after his own image. One account states, that he took red clay and kneaded it with his own blood, and so formed the eyes and limbs, and then gave the image breath. Another, that man was formed of clay, and the red ochreous water of swamps, and that Tiki bestowed both his own form and name upon him, calling him *Tiki-ahua,* or Tiki's likeness. The most prized ornament is an uncouth image of a man, formed of green stone, and worn round the neck as an "*Heitiki*" image, or remembrance of Tiki.* The new-born infant is called "*he potiki,*" or a gift of Tiki from the Po or Hades. And the top knot of a Chief's head, the most sacred part of the person, is called "*He Tiki.*"

Some traditions say that Tiki is a woman, but the general idea is the contrary.

The next person who appears on the stage is Maui: he may be called the grand hero of the New Zealand mythology,

a Tane ka noho i a Papa, ka puta ki waho ko te Kiwi, ko te manu hunahuna a Tane, ka noho a Tane ka noho i a Haerea wawa, ka puta ki, waho ko te Weka-ka noho a Tane i a Tuwairore, ka puta ki waho ko te ka-hikatea, ko te Rimu, ko te Totara, ko te Aratau-waiti o Tane ko nga tamatama a Tane motu te nga nahau ko te kiri, ko te kahi-katoa, hei whare mo Kahu-kura, i maru ai a kahukura.

From Tane and	Mumuwango	came the	Totara	
„	Puwhakahara	„	Kahikatoa, Ake-rau-tangi	trees.
„	Ata-tangi-rea	„	Maire-rau-nui	
„	Parauri	„	Tui	birds.
„	Papa	„	Kiwi	
„	Awa awa	„	Weka	
„	Tuwairore	„	Kahikatea, Rimu	trees.

"But the Totara, the chief of trees is the best for canoes; whilst the Ake rau tangi and the Kahikatoa are the more suitable for weapons of war; and the bark of the Kahikatoa serves as a house for Kahukura."

* The word *Tiki* in Nukuhiva, or *Tii* in Hawaiian, means an image.—See *Buddle's Lectures.*

and it is upon his history the natives delight to dwell. A person called Tara-hunga is said to be the father of the Maui family, which is all that is known of him. He had six sons—

1 Maui-i-mua
2 Maui-i-roto
3 Maui-i-taha
4 Maui-i-pai
5 Maui-i-tiki tiki-a-tarangi
6 Maui-i-nukurau, or the Potiki.

The last is the most important character: his elder brethren were surnamed Ware-ware, which signifies that they were forgetful or absent. Maui Potiki appears to have had many names, which are expressive of his power: thus he is called Atamai, from his liberality; Toa, from his superior strength, and by some he is also called e tiki tiki a tarangi, which signifies that he possessed the *tiki*, (top knot,) or power of his father.

His brethren, however, professed to despise and underrate their younger brother, and to take every advantage of him. When they went out fishing, they would give him what they caught to cook, and then eat all up themselves, only giving him the scales for his portion. He likewise appears to have returned evil for evil, sometimes refusing to join in their fishing until they had finished; he would then throw his hook into the water, and at one pull would catch more fish than they had all taken together. Some traditions also allude to his playing tricks on his *kuia* and *waea*—his grandmother and mother. He is also said to have been guilty of great impiety in taking the jaw-bone of his grandfather Muri Rangawhenua, and making a fish-hook of it, which he kept concealed under his mat. One of Maui's works was to tie the sun and moon in their places, so that having run their appointed courses, they should daily return to their starting post. Another work of this Maori Hercules was to kill Tunarua, a great taniwa or monster, who lived in the water. He cut off his head, which he cast into the sea, where it became a *koiro*, or conger eel; the tail he threw into the fresh water, and it turned into the *tuna*, or eel. Another part was thrown on the ground, and the *kareao* or supple-jack sprung up. The blood was absorbed

by the *rimu, totara, toatoa,* and other trees having red wood, which accounts for their being so.

Afterwards Maui Atamai accompanied his brother Maui Ware-ware to the woods to get *makaka,* a strong flexible climbing plant, used for the manufacture of eel pots. Maui Ware-ware made an opening at the end of his eel pot for the fish to enter in by, but as he used no precaution to hinder them from going out again, they only eat the bait and went away. But Maui Mohio, made a *tohi,* or door, to the entrance into his eel pot, to hinder the fish from escaping; so that whilst his elder brother had no fish, his eel basket was filled. On their return home, Maui Mohio privately removed his *tohi,* lest his contrivance should be known; so when his disappointed brothers saw that his eel basket was filled, they inquired the cause of his success, and examining his basket, found to their surprise that it was just the same as their own. Afterwards the elder brothers made some spears for birds; all their points were smooth; but Maui added a barb to his; when they went to the woods to spear birds, they wounded, but could not secure them, as they slipped off the smooth point. Maui secured all his, as the barb of his spear held them firm. When they returned home, Maui privately removed the barb, and put on the smooth point again, which his brothers had made, that they might not find out the cause of his success.

Afterwards the elder brothers made some fish-hooks; Maui did the same, but his were barbed, whilst theirs were smooth. They went to the sea; his brothers caught fish, but they escaped: Maui secured all his. His brothers called out to him, let us see your hook; he held up one that was unbarbed like their own. They returned home, but without fish; Maui the cunning only had any. His brethren were very angry, and turned him out of their canoe; they told him and Irawaru, his brother-in-law, to go to sea in a canoe by themselves. Maui gave the baits to him to put on the hooks, but, like a greedy dog, he eat them all up. This made Maui very angry, and when they landed he called to his brother-in-law to go on before and lie down, as a skid. Irawaru did so, and Maui dragged the canoe over his back, and, behold! it was broken;

and he was turned into a dog.* Maui left him, and returned to the village. His sister asked him, where is your brother-in-law? Maui replied, he is there taking care of our fish. His sister went and called Irawaru, Irawaru, Irawaru (his second name was Kooa); she returned, and said he is not there. He inquired, did you go as far as the canoe? She said, yes. Maui then bid her return and call moi, moi (the usual way of calling a dog). The woman went, and when she arrived at the canoe she cried moi, moi, and behold Irawaru ran up to her; the tail was turned into the head, and the head into the tail. The woman returned to her brother: when she came to Maui she said, why have you acted in this way to your brother-in-law, to turn him into a dog? Maui replied, because he eat our baits like one. Thus Irawaru became the father of the dog, which being descended from a god was considered sacred.

Soon after this, he finished making his fish-hook, which is called "*Tuwhawhakia te rangi.*"† The face of it is named *Muri ranga whenua.* His brethren again went to the sea in their canoe, which is called the *Riu o Mahui.* Maui went on board, but remembering his former conduct, they would not take him with them, but turned him out, and went to sea, although he continually entreated to go. No, no; you are too full of

* In another tradition, the following is given as the incantation used by Maui to turn Irawaru into a dog:—

E hau koe-i tai,	Bark you from the sea,
E hau koe-i tai,	Bark you from the sea,
Kai to atua nui,	Consume you great divinity,
Kai to atua roa;	Consume your long-enduring divinity;
Ko i a witi,	You pass over,
Ko i a pana,	You be thrust out,
Ko i a taratara,	You be rough with hair, [ding,
Waka hokia, waka hokia mai,	You be caused to go and return at the bid-
Ekoe ki taku moi moi;	My dog;
Tautika, tautonu hoki,	To go straight, to go always,
Ki to matua he mihi,	To your master, [dog.
He aroha, moi a rua.	To fawn, to love, this is your law, my

† According to another tradition, Aurarotuia was the name of the canoe, Pikiawhea the hook, Awhenga the face of it, and Ko ake, a man, the name of the bait. Some say, that he cut off a piece of his ear for a bait.

craft; stay behind. So they left him. Some time afterwards he took the form of a Piwakawaka (the fan-tailed fly-catcher, a very lively restless little bird), and flying straight to the canoe, he perched on the prow. But as he began twirling and twiddling about, his brothers immediately recognized him. He then dropped his feathers one by one, and again resuming his proper form; he remained sitting on the prow of the canoe. His brothers said, don't let us give him a bait for his hook. Maui looked about with his eyes, and saw the root end of a leaf of flax lying near him; he cut it off as a bait for his hook, made from the jawbone of his grandfather, which he pulled from beneath his mat. He gave his nose a blow, and with the blood which came from it, saturated the lump of flax, and tying it on his hook as a bait, he then cast it into the sea, paying out the line as he uttered this spell—

Angi angi ki te wakarua,	Blow gently from the wakarua,
Angi angi ki te mawaki;	Blow gently from the mawaki;
Taku aho ka tangi wiwi nei;	My line let it pull straight;
Taku aho ka tangi wawa;	My line let it pull strong;
Taku aho kai iria ka mate,	My line, it is pulled,
Tu ana he wata mano wai.	It has caught,
Manowa mai hoki,	It has come.
Te watu wiwia,	The land is gained,
Te watu rawea,	The land is in the hand,
Te watu ko ronga ta,	The land long waited for,
Au ni ka wai atu	The boasting of Maui,
Ki moana, ka wainga	His great land,
Waka nene a Maui	For which he went to sea,
Waka nene a-ka-tau,	His boasting, it is caught.

(He Hirihiringa mo te hutinga a te ao)

He let out all his line, and then there was a bite. The hook caught something, which pulled very hard, so that the canoe heeled over, and was on the point of capsizing. His brothers called out, Maui let go. He replied,* What did I come for but to catch fish? I won't let go. So he continued pulling in his line, and again the canoe heeled over. His brothers impatiently repeated the command, Maui let

* Ka mau ta Maui ki tona ringa ringa e kore e taia te ruru. What Maui has got in his hand he cannot throw away; which has passed into a proverb.

go; we shall be drowned; but he persisted in pulling, and at last the earth came up. The hook caught the Maihi, the facing board of Hine-nui-te-po's house, and drew it up with the land. This was Ranga whenua, that is the fish of Maui. He boastingly asked his brothers the name of his fish: they could not tell. Again and again did he ask them; they were dumb with amazement. He told them it was Haha whenua, that is the searching for land. The moment the land came up their canoe grounded, and the hills* appeared. The canoe, it is said, still remains on the top of Hikurangi, a lofty mountain at Waiapu, near the East Cape. Some say it is further south, at Ahuriri. The salt water eye of the fish is Wanganui-a-te-ra (Port Nicholson). The fresh water eye is Wairarapa. The upper jaw is Rongo rongo (the north head of Port Nicholson); the lower jaw is Te Rimurapa (south head of ditto). The head of this land fish of Maui lies at Turakirae (a mountain on the coast near Wairarapa); the tail is the spirits' flying place (Cape Maria van Dieman); the belly is Taupo and Tongariro.

One tradition states, that Maui's brothers immediately they saw the fish, took their tuatini's (an instrument bordered with a row of shark's teeth, the ancient Maori knife) and began crimping the fish. This accounts for the hills and vallies and all the irregularities of the islands' surface. A similar tradition prevails in the Tonga isles; but there Tangaloa is the fisherman. With some variations, this myth is known from one end of the island to the other. It appears only to apply to the north island, which indeed has a remarkable resemblance to a fish in shape; and the perfect knowledge which the natives had of its form, is an evident proof that they had frequently circumnavigated it in former times, and, in fact, had lived more peaceably and had more friendly intercourse with each other than they have now. It is not improbable that the

* According to the Nga-puhi tradition:—Te pirita o te rangi te waka, tu-whawakia o te rangi, te mata o te matau nga kawae o muriranga-whenua, i tona haeretanga i te moana, kai ponu tona hoa kua motokia tona ihu muri iho ka puta mai he toto ka mea atu nga hoa o Maui kia Tukua te ika, ka mea atu kei hea hoki ta Maui i hoe ai i te wai?

Taupiri, an isolated mountain, is said by some to have been the first land which was seen.

name *Maui* is nothing more than a title given to the person who first sighted land.* *Ma-u-i* literally signifies as much. *Maui* also means to bewitch or enchant; in both of which arts he was a great adept.†

The next great work of Maui is his contention with Mauika. Some traditions make him to be the grandfather of Maui; others deny it. He appears to have been a kind of Maori Pluto; his body was filled with fire. The name Maui-ka seems to imply that he was a member of the Maui family and distinguished by his being fire; at any rate, it is generally supposed that fire first proceeded from him. Some traditions represent Mauika as being a woman.

Behold Mauika had fire in his fingers and toes; when Maui knew this he went to kill him by his cunning: when he came to his ancestor he inquired the object of his visit; Maui replied, to obtain a little fire. Mauika immediately gave him one of his fingers, the *koiti* or little one. Maui left him, and went straight to the water and extinguished it. When it was put out he returned again to Mauika, and said that his fire had gone out: he inquired, how is it that the fire is extinguished; he replied, I fell into the water. He cut off another finger, the *manawa,* or ring finger. Maui went, and when he came to the water he extinguished it also, and then wetted his hand with the water, that Mauika might think what he said was true. Again he presented himself before him, and asks for some fire. The reason of his continually asking for fire of Mauika was that all the fire in his fingers and toes might be exhausted, lest he should burn him with it. This he kept constantly doing: he got successively the *mapere,* or middle finger, and the *koroa,* or fore finger, and the *rongo matua,* or thumb: having finished the fingers, he then tried to obtain the toes, and got all but the great toe. Maui cried, give me

* This is the opinion of the Rev. G. Stannard, Wesleyan Minister of Waitotara, a gentleman who has searched more into the roots of words than most of our Maori scholars.

† Maui is also the name of a game closely resembling "cats cradles," which represents the different scenes of the Maori creation, such as Hine-nui-te-po, Maui's fish, &c.

the remaining toe. Mauika said, No, Maui, you have some bad design towards me. Maui then tossed the fire from his hand, and burned Mauika with it, as well as the land and the trees. Maui himself was all but consumed; he fled in one direction, and the fire pursuing him there, then he fled in another; but the consuming flames still followed him, and finding no refuge on earth, he flew up into the air, and called for the small rain; but still being encircled with flames, he called for the greater rain, and that not sufficing, he then called for the heavy rain, which came pouring down in torrents, and soon extinguished the flames, and flooded the land. When the waters reached the *tiki tiki* or top-knot of Mauika's head, the seeds of fire which had taken refuge there, fled to the Rata, Hinau, Kaikatea, Rimu, Matai, and Miro; but these trees would not admit them. They then fled to the Patete, Kaikomako, Mahohe, Totara, and Puketea, and they received them. These are the trees from which fire is still to be obtained by friction.

Emboldened by his success in thus destroying Mauika, and extinguishing his fire, he next tried to put out the sun and moon. He set snares to catch them, and kept repeating his work, but in vain; for as often as he placed his traps, the powerful rays of the sun bit them in two. After all this hot work, Maui naturally became very thirsty; he, therefore, asked the Tieke to go and bring him some water. The bird paid no attention to his request; he threw it into the water. He then called another bird, the Hihi: and asked it to go and bring him some water; it also took no notice of his request: he cast it into the fire, and its feathers were burned in the flames, which accounts for its color. He next tried the Totoara, but it did not comply with his request: he placed a streak of white near its nose, as a mark for its incivility. Maui next asked the Kokako; that bird was immediately obedient to his wish. When it reached the water it filled its ears; and then returned to Maui; he drank and quenched his thirst: as a reward he pulled the birds legs to make them long, because he was attentive to his wish and brought him water.

His last work was to do away with death. He noticed that the sun and moon were not to be killed, because they bathed

in the living fountain, the Wai ora Tane; he determined, therefore, to do the same and to enter the womb of Hine-nui-te-po, that is Hades, where the living water—the life-giving stream—was situated.* Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged his friends, the birds, not to laugh. He then allowed great mother night to draw him into her womb. His head and shoulders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals, Maui was cut in two and died! Thus death came into the world! Had not the Piwaka-waka laughed, Maui would have drank of the living stream, and man would never have died. Such was the end of Maui!

He does not appear to have been generally prayed to as a god; yet he was invoked for their kumara crops and success in fishing. A karakia, or *pure*, addressed to him begins as follows:

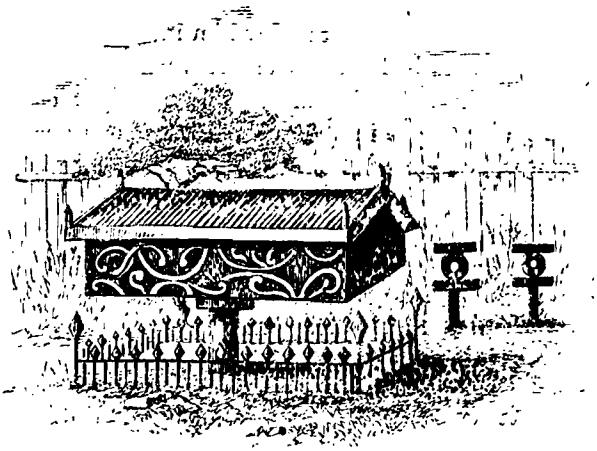
Maui e hoea mai to heru,
Mo nga pa tuna,
Te heru o Maui,
Ko i wano ai, whiti mai
Te marama, &c., &c.

Maui is also said to have tattoed the lips of the native dog; and that accounts for its muzzle being always black.†

* One account states that his object was to kill Hine-nui-te-po, and carry off her heart.

† Ko ta Maui uhi, i taia ki te Kuri, ko ta te kahuitara i taia ki te rangi, ka kikiwai, kairunga i taia ano hoki ki te tangata

A MERE MERE.



THE TOMB OF HEUHEU.

CHAPTER III.

MYTHOLOGY.

(CONTINUED.)

AFTER Maui came a host of gods,* each of which had his history and his wonderful deeds, which entitled him to a place in the Maori calendar. These were ancestors, who became

* These were some of the creative fathers :—

1 *Tane* was the parent (by some the mother) of the tui, of birds in general and of trees.

2 *Ru*, the father of lakes and rivers.

deified by their respective tribes, and thus each tribe had its peculiar gods. *Tu*, was the great god of war in the north, and *Maru*, in the south. *Rongo-mai* was the chief god of Taupo.

There were also gods who had human forms, and others who had those of reptiles; as in geology there is a reptile age, so there was one in the mythology of New Zealand. At one period there seems to have been a mixed offspring from the same parents; thus, whilst Tawaki was of the human form, his brethren were lizards and sharks; and there were likewise mixed marriages amongst them. It shows how low the mind of man may fall, when given up to strong delusions. These ancestral gods still hold their places in the genealogical tables of the different tribes; and it is remarkable that supernatural powers are said to have been possessed by certain families almost up to the present time. At Waitotara there is reported to have been a winged race of men,* whose descendants are still remaining:

3 *Rupe*, the father of the pigeon.
4 *Tangaroa*, the father of the fish.
5 *Irawaru*, the father of dogs.
6 *Nga-rangi-hore*, the father of stones.
7 *Mauika*, the father of fire.
8 *Maui*, the father of land.
9 *Mumuhanga*, the father of the Totara.
10 *Parauri*, the father of the Tui. Tane and Pararui were married.
11 *Papa*, the father of the Kiwi.
12 *Owa*, the father of the dog: he was also the father of Irawaru.
13 *Pahiko*, the father of the Kaka.
14 *Punga*, the father of the shark, tuatini, and lizard.
15 *Tutemanoa*, the father of the Kahikatoa.
16 *Hina-moki*, the father of the rat.
17 *Tuwairore*, the father of the Kahikatea and Rimu.
18 *Haere-awa-awa*, the father of the Weka.
19 *Rongo*, the father of the Kumara.
20 *Tiki*, the father of man.
21 *Tute-nga-nahau*, the father of evil.
22 *Tahu*, the father of all good.
23 *Tawiri-matea*, the father of the wind.

* Whanau Moana o te tamaiti tua toru o Turi, ka panga tona ewe ki te moana, ka pae ana ki te one, ara ki te uraura. ka kitea e nga tangata, ka tongohia mai, waka-iria ki te tunga roa o te whare, i kitea atu ka korikori, kua wai tangata, no te putanga mai he tangata, ka rere mai ka whai mai i tona tinana Whanau Moana, ka noho ai ki Wai totara, ko tai ake, o te one kaha wai, na

the last person who possessed wings, lost them by his wife unfortunately happening to lie down upon them.

In fact, in the accounts which the natives give of their gods, and of their exploits, we have but a magnified history of their chiefs, their wars, murders, and lusts, with the addition of some supernatural powers. They were cannibals; they were influenced by like feelings and passions with men, and they were uniformly bad. To them were ascribed all the evils to which the human race is subject; each disease was supposed to be occasioned by a different god, who resided in the part affected. Thus, Tonga was the god who caused headache and sickness; he took up his abode in the forehead. Moko Titi, a lizard god, was the source of all pains in the breast; Tu-tangata-kino was the god of the stomach; Titihai occasioned pains in the ankles and feet; Rongomai and Tuparitapu were the gods of consumption, and the wasting away of the legs and arms; Koro-kio-ewe presided over childbirth, and did his worst to unfortunate females in that state. In fact, the entire human body appears to have been shared out amongst those evil beings, who ruled over every part, to afflict and pain the poor creatures who worshipped them. This portioning out of the body was, however, much the same amongst the heathen generally. The Greek and Roman mythology had their gods and goddesses, each having his

ka puta ki waho ko Tararere, ko Tarapunga te Manu i te ra Tarakapu whenua Kapunga rauru.

Whanau Moana was the offspring of Turi's third son; his navel string having been thrown into the sea, drifted on the shore, where it was seen by some persons, who carried it away, and suspended it to the ridge pole of their house; they noticed that it moved about and had life; it grew up a man and had wings; he was called Whanau Moana, and lived on the side of Wai-totara next the sea; he became the father of Tararere, Tarapunga, the bird of the day. Tarakapu whenua, Kapunga rauru. These winged people flew openly in the day; at first they had no regular home, but went abroad from one place to another, sometimes alighting on the top of mountains, sometimes flying to some island of the sea, until one of their number, named Tara pu-whenua, caused them to dwell in pas. This wonderful race belonged exclusively to Waitotara, and lived at Tieki Moerangi. The last person who had wings was Te Kahui-rere; he lost them by a woman pressing them down when he was asleep.

or her peculiar department, and they have been succeeded by the male and female saints of the Greek and Roman churches, which have thus carefully preserved a close relationship to their venerated heathen ancestors.

There is one of the native gods who bears a remarkable resemblance to Mars. Like him, *Maru* is the god of war; he was killed and eaten when on earth, but his divinity flew up to heaven, and the planet Mars, from his fiery color, is called Maru. This god had many names, as

Maru i te Aewa
,, — Koeta
,, — Anaunau
,, — Waka tamara
,, — Tahuri mai
,, — Takotua
,, — Tawakarere
,, — Riri
,, — Nguha
,, — Mataitai

These names were descriptive of his various evil qualities; his going to and fro as an adversary; chattering defiance; looking down malignantly; causing disease; flaming with wrath; full of anger and bitterness. We can scarcely have a more perfect description of the evil spirit. Maru was a god of the Sandwich Isles. This deity being constantly engaged in evil, had no time to grow food, and was indignant if he were not liberally supplied, and with the best. He must have been a god highly esteemed by his priests, who grew fat in his service.

A native history of one of these gods will be a specimen of all, and such narratives furnish a faithful index of the national mind. No god figures more in the Maori mythology of later ages than Tawaki. Originally men were not aware that he was a god, until one day he ascended a lofty hill, and some one who was cutting brush wood, saw him throw aside his vile garments, and clothe himself with the lightning: they then knew he was a god.

When Waitiri (his grandmother) descended from heaven, the fame of Kai-tangata and his bravery reached her; on her

arriving near his dwelling, she slew her favorite slave Anonokia, and took out his lungs as an offering for Kai-tangata; which, when she came to him, she presented. Kai-tangata feared her. Waitiri said, the fame of your bravery reached me; it was an uncertain report, however. I immediately came to judge for myself, and have killed my favourite slave, to propitiate your favour. They became man and wife: their first born was Punga, afterwards Karihi, and the youngest Hema.

Their children were not particularly clean. Kai-tangata turned up his nose and said, Hu! the filthy children! Waitiri was offended. She then gave names to her children, and said to them, Punga, the anchor of your father's canoe, this is the name for the elder; for the second, the Karihi, or sinker of your father's net; for my youngest, I leave as a name Whaka Makanga, my shame, on account of your father's word about your filth. Afterwards she ascended to heaven; her parting words were,—When Punga has children, do not let them follow me; she called to Karihi, when you have grown up, do not suffer your children to go and seek me; when my Waka Makanga has a child, he may come to me; these were the parting words of Waitiri; she then ascended up to heaven. When Kai-tangata returned from the sea, he asked his children, Where is your mother?—They answered, she has gone to heaven, to her dwelling place. Kai-tangata inquired, what did she say to you?—She said, that Punga, the anchor of your canoe, was to be my name; that for this here (pointing to his brother), the name was to be Karihi, the sinker of your net; that for our sister, the Waka Makanga of our mother, for your turning up your nose at our fifth: they went and showed the Paepae to their father.

The offspring of Punga and Karihi were the lizard, shark, and dog-fish. The child of Hema was Tawaki. The elder brethren took Muri-waka-roto and Kohuhango as their wives: these women were not satisfied with their husbands; they preferred Tawaki. His elder relatives hated him; they said, let us go to Wai-ranga-tuhi, where he had gone to wash. Tawaki prayed—

"Let the morning spring forth: give me my comb, my beautiful comb, that I may arise and go to the water of Rangatuhi, Rangatuhi."

They found their brother there, and slew him: after he was dead, they returned home. Muri-waka-roto demanded, where is your younger brother? Mango (the shark) said, at the water combing his hair. She waited a long time, and then went and called Tawaki-e-. The Pukeko (a bird) answered, -ke-. She went and again called to Tawaki. The Moho (another bird) answered, -hu-. She returned home and said, you have killed your brother: they confessed they had done so. They inquired if he did not answer her call; she replied, the Pukeko and the Moho were the only things which heard her. No, Tawaki is gone to karakia, and to mix his blood with water-blood, with star-blood, with the blood of what? With the blood of the moon, with the blood of the sun, and the blood of Rangi-Mahuki; this is the flowing of Tawaki's blood, truly the causing his blood to grow,* that he might be restored to life. Tawaki is alive again! He slept soundly on the sea shore after his resurrection from below, from the Reinga, he sleeps by the sea side; a great wave appeared, rolling in from afar; that wave came to kill Tawaki, but his ancestor, the Kaiaia (the sparrow hawk), appeared, and cryed, ke-ke-ke-ke. Tawaki awoke; he started up from his sleep, he seized a stick, and (casting it) defied the wave, it glanced on one side of the billow, which was drifting towards him from afar. Enough. Tawaki left the shore and went inland. His uncle Karihi overtook him; they wept together.

Afterwards they arrived at the outside, or verge of heaven, and at the fence, which divided it from the earth. Tawaki called out to his uncle, Do you climb up first? His relative answered, No, do you go before. Tawaki again called upon him to go first. His uncle did so, and laid hold with his hands on the fence which encircled it. Whilst Karihi was climbing up, Tawaki uttered this charm:—

* The union of all these kinds of blood formed life, and thus resuscitated Tawaki.

E tu te rangi motuhia, Stand the severed heaven,
E tu te rangi pukai, Stand the heaped up sky,
Pukai atu ana, Heaped up apart from the earth.
I raro ite whenua.

His uncle slipped down to the earth, quite down to the ground. When Karihi came to him, he said, it was your spell which made me fall, otherwise I should have quite ascended. Tawaki denied his having uttered any: now, said he, do you remain, and let me try. Tawaki's hand laid hold of the fence, and he uttered this spell:—

Ascend, Tawaki, to the first heaven: let the fair sky consent.
Ascend, Tawaki, to the second heaven: let the fair sky consent.
Ascend, Tawaki, to the third heaven: let the fair sky consent.
Ascend, Tawaki, to the fourth heaven: let the fair sky consent.
Ascend, Tawaki, to the fifth heaven: let the fair sky consent.
Ascend, Tawaki, to the sixth heaven: let the fair sky consent.
Ascend, Tawaki, to the seventh heaven: let the fair sky consent.
Ascend, Tawaki, to the eighth heaven: let the fair sky consent.
Ascend, Tawaki, to the ninth heaven: let the fair sky consent.
Ascend, Tawaki, to the tenth heaven: let the fair sky consent.
Cling, cling, like the lizard, to the ceiling.
Stick, stick close to the side of heaven.

Tawaki succeeded; he reached the sky;* he cut off the road by which he ascended. His uncle called to him to turn back, and help him to get up. But he answered from above, No, you all aided in my murder. He then went on and arrived at the dwelling-place of his grandmother, Waitiri: he came up to her; she was blind, sitting down counting her seed kumara. One kumara, two kumara, &c., ten kumara [toto tahi, toto rua, toto, &c. toto tekau, &c.]; he pulled one of them to his side, there remained nine; missing the tenth she counted them over again; one kumara, &c.; where is the tenth? Tawaki took the ninth, and left eight. Waitiri recounted, and missed another; she again counted, and he took another, until all were gone. Waitiri then enquired, who is this, that is playing tricks upon me, and taking away my seed kumara? Tawaki said, It is I, Waitiri. She said, you, who are you?

* It is said that Tawaki ascended to heaven by a spider's thread. Another tradition states, that Waitiri uttered the spell, and Tawaki slipped down.

It is I, it is Tawaki, the only child of Hema. Waitiri exclaimed, Aye, aye, my grandchild. It was you, said he, who gave your last command that I should come and seek you. Aye, aye, said Waitiri, that is quite true; but look at my eyes. Tawaki said, What is the matter with your eyes? By and bye, said Waitiri, you shall see: in the evening the house will be filled with the birds, who have caused my blindness, by scratching them with their little claws. Do you place yourself in the stuffing of the sides of the house. Tawaki enquired, Where is their entrance? By the door and by the window. Tawaki attended to her words; he made some snares for the door and window. When the sun set, he entered, and said, When all have come in, then stop up the entrance from above and the entrance from below, that they may be quite awake, and the day be advanced. Waitiri engaged to do so. When the sun set, an immense flock of very little birds came flying to the pianga, or window. Tongo-hiti was one of them. When Waitiri saw that they had filled the house, she closed the entrance above and the entrance below; then they slept (the morning star set); they did not awake; the day dawned, still they slept; the rays of the sun descended, yet they did not arise; it was near noon; some of them exclaimed, what a long night. Waitiri called to them, sleep, day has not yet dawned. Tongo-hiti and others, at the same time, said, the night must have passed away, daylight must be coming on apace, the night is so long; a trick of Waitiri perhaps upon us. She replied, no. Then Tawaki arose and drew out the stopping above, and entered within the house; he slew all but Tongo-hiti, who crept out under the back post of the house, and escaped. This was all—they were killed. Then Tawaki uttered this spell over the eyes of Waitiri:—

Irimata, Irimata,	Wave before your eyes, wave before your eyes
Weromata, Weromata,	Thou smitten blind, thou smitten blind,
He wai o mata ki te ra,	Be your eyes bright,
He hurumai ra,	Like the sun that rises there,
He pa ko rirerire,	Since you are so greatly afflicted,
Hae tahi ki te mata,	Once to the eyes of Watitiri,

O watitiri rua ki te,	Twice to the eyes of Watitiri,
Mata o watitiri,	
Titiromai ra,	Look this way,
Kakanomai ra,	Glance this way,
Ki te mata ora,	With your healed eyes,
Ki te mata o Rehua,	With your star like eyes.

Aye, aye, my eyes are cured, my grandson.

Then Tawaki went and saw the Toka Tamiware, which stood there: he asked the old woman what is this? Waitiri replied, do not touch them with your hands, they are your ancestors. Then Tawaki stumbled against it: the stone fell down by the sea. Tawaki went crying, you also shall cry, who slew me. From that stone which fell, commenced the revenge which Tawaki took against his brethren. He drove the shark and the dog-fish from the land, and compelled them henceforth to live in the sea.

Afterwards, Tawaki went to Maru and his ancestors, that they might strive to kill him, in order to shew them his great power. Maru cries out to him, that he is his adversary. Tutenganahan cried out, that he also was his adversary; Rehua cried out, he was his adversary. Tawaki went straight to Maru, the man of war, to devise his death. Tawaki saw He Wata, the sacred food store of Maru: the oil stood within it. Tawaki eat some of it; he uttered a spell to take off its tapu; then Maru took away the tapu of Tawaki; by his spell he cursed every member of his body. The gods, his associates, held a solemn feast to destroy Tawaki, but quarrelled about the head of an eel on which they had feasted; each wanted it for himself; and at last Maru obtained it, which caused contentions amongst themselves. One party went by the sea-shore, headed by Maru; they saw Rongomai, in the shape of a great whale, laid on the shore, with the flies swarming about him. Thinking it was a dead whale, Maru ordered an oven to be heated, to cook their prize; and when it was ready, they began to roll the body into it. This awoke Rongomai, and he immediately arose and slew them all, and cast their bodies into the oven prepared for himself,

and eat them. Maru, the god, flew up to heaven; but his body was devoured, and had not he taken refuge in the fissure of a rock, his divinity also would have been destroyed.

Such is a portion of a very long myth; a great deal of which will not bear repeating. It is interesting as shewing what were their ideas of their gods, and of heaven, which, from this account, differed little from the earth; it had its dwellings, its cultivations, the same as the earth; its inhabitants had their labors, quarrels, passions, need of food, like men. The persons alluded to, were chief gods. There are many others, but it is not necessary here to name more—they had gods many and lords many. The way in which their gods manifested themselves to men, were various—the whirlwind indicated the presence of a deity; the rain-bow was exclusively the property of Uenuku; the lightning and thunder belonged to Whiro; meteors, or any unaccountable noise, were tokens of the presence of a god. Sometimes they manifested themselves in the forms of spiders, moths, and flies; but most chiefly by the mouths of their priests, of which they took possession. During that period, the person thus possessed appeared quite frantic, uttering the most fearful cries, and being distorted in every limb; whilst in this state, every thing he said, or did, was considered as the immediate act of the god within him.

Heroes were thought to become stars, of greater or less brightness, according to the number of their victims slain in fight; they scooped out their eyes and swallowed them, in order to obtain the spirit and power of the enemy slain. The spirit of a chief, thus consuming those of the chiefs slain, was raised above men; he became a god even upon earth, and after death, a bright luminary of heaven.

Of the gods of the night, Hine-nui-te-po ranks the highest, more being spoken of her, than of all the others; and yet, she only appears to be a personification of night and Hades. Prayers, however, were addressed to her. She was known in Tonga, Tahaiti, and Hawaii, with a slight change of name and history. Po, or night, was the great name for Hades, although, in general, the *Reinga*, which is only the entrance

to it, is spoken of, instead of the place itself. The word *reinga*, literally meaning the place where these spirits jumped into Po.

The general estimation in which the gods were held by the natives, was not a slavish one. They rather regarded them as powerful enemies, who were to be rendered harmless by the aid of powerful charms or spells; and to avoid their ill will, offerings were made to them: still, they firmly believed in their existence and power of visibly interfering with human affairs.* The High Chiefs, or Arikis, as well as the Tohungas,

* The following account was given by a Chief, who was in a war expedition against the Ngatiawa, at Otaki. They were endeavouring to storm the powerful pa Kakutu, at Rangi-uru. At noon, when encamped opposite the beleaguered place, Puta, the Priest of Taupo, who was in their party, stood and prayed to Rongo-mai, the great god of his tribe, that he would manifest himself in their favor, and give the pa into their hands. Immediately a great noise was heard in the heavens, and they saw Rongo-mai rushing through the air, his form, which is that of a whale, was of fire, with a great head; he flew straight into the pa, which he entered with his head downwards, knocking up the dust which arose in a cloud with a crash like thunder. The Priest said in two days the place would be taken, which accordingly came to pass. My informant, a very sensible Christian Chief, believed it was actually the god who appeared, bid him draw his form, which he did; it was evidently a meteor, and a very bright one, to have been thus apparent at noon. It is remarkable that it should have been seen at the very moment the Priest was praying for his god to appear, and further that it should have fallen into the very pa they were attacking. It was natural that it should have been regarded as a favorable omen by one, and as the contrary by the others; but had the besieged not been intimidated, and fought courageously and conquered, then it would doubtless have been considered as a favorable omen for them. It is according to the result that these sights are estimated, and as many are seen without anything remarkable occurring, so nothing is thought of them, but only of the few which are attended with a particular result, as in this instance. A similar case occurred to me during a journey into the interior of the Island. I was preaching from the words, "Behold I saw Satan like lightning fall from heaven." I had no sooner concluded, than the chapel, a dark building of raupo, with only the door and a small aperture to admit the light, was suddenly illuminated; we all rushed out, and saw a splendid meteor, like a drawn sword. My congregation, with almost one voice, exclaimed, "there is Satan falling from heaven." My son once saw a brilliant meteor in the middle of the day, he immediately ran into the house to tell us, but we were only just in time to see its receding rays. Some few years ago four or five meteoric stones were seen at Wanganui, during the day, rushing with great noise and brightness through the air; they flew in a crescent form, and appeared to fall

were supposed to be able, at all times, to hold visible intercourse with them. These gods were supposed even to form attachments with females, and to pay them repeated visits.*

Even the spirits of children are supposed frequently to re-

so near that some Europeans who were there went in search of them. Meteors are very frequently seen in New Zealand.

* A remarkable instance of this kind fell more immediately under my notice. One morning a native came to me with a very long countenance, and said, that the Taupos were coming to fight against us, with a determination of putting an end to the "waka pono," as the Christian religion is called. I inquired where he got the news from; he told me a female named Erina had seen the enemy; and upon further questioning him, he said the *Atua*, who was in love with her, had showed her the hostile party. I laughed at him, and replied, if that were all he knew about the Taupo enemy, I should not have much fear. I went, however, to the woman, and told her I was sorry to hear she had been spreading such an idle tale; she said it was not her, but the spirit who came to her. I inquired how did he inform you of what is coming to pass. She said he bid me hold out my hand, and he put a drop of blood in it, telling me to look attentively into it: I did so, and I saw Te Heu-heu Herekiekie and several other Taupo chiefs on one side, and on the other the church, with you and the teachers standing before it. He told me it was a *taua* (or war) against the church. I said pray what form did the spirit appear in? She answered, he came as a shadow. I was very much struck with the remembrance of this, when some years afterwards I read an almost counterpart of it in *Lane's Egypt*. That an ignorant girl should hit upon so close a resemblance was very remarkable.

The Mata Kite or seers pretend to do many supernatural things, and to cause their gods to appear at pleasure; but from my personal knowledge of many of them, I am persuaded they are ventriloquists, and thus deceive the people, although in some cases, they may deceive themselves with the idea that the god is in them; generally, however, they are gross impostors, who only seek gain or influence by their pretended powers.

A gentleman who resided several years in New Zealand, and travelled a great deal amongst the natives, had once an opportunity of seeing this pretended power exercised; he was in company with two young natives, one an heathen chief of some rank, who expressed his firm belief, not only in the existence of their gods, but likewise in their willingness to appear to their own relatives when asked to do so. He was told that he could not believe such to be possible, but if he actually saw one in their gods, then he should cease to doubt their existence; the young chief immediately offered to give the proof demanded, he invited the unbelieving European to accompany him, to an old lady, who formerly had exercised this power. It was in the evening when the conversation took place; they went directly to her abode. She was then living in a little *mahinga* or cultivation at some distance from the village. They found her sitting in a long shed by the side of a fire.

turn as gods, and heal the sick who come to them. Some years ago, a child named Mati was said to have thus reappeared; numbers went and carried their sick to him; he always told them he knew what was the matter with them—they had a

After some general conversation, the young chief made her acquainted with the object of their visit, telling her that their companion, the European, did not believe in the existence of native gods, or that they could hold intercourse with men, and therefore he wished her to show him that such was really the case, by giving him an actual proof. For some time she hesitated, stating that she had given up such things, and had become a praying woman; at last, however, after much entreaty, she consented, and bid one of the party take away some of the brands from the fire, and throw them outside, as the gods did not like too much light, (which was doubtless very true.) This was accordingly done. The old woman sat crouched down by the fire, with her head concealed in her blanket, swaying her body to and fro. The young chief laid himself full length on the ground, with his face downwards; he began by calling on the different gods by name, who were considered to be his relatives, addressing them as though present; his being the eldest son of the eldest branch of his family, was supposed to confer this privilege upon him. At first, they appeared to pay no attention to their relative, he thereupon spoke to them in a louder tone, but still without success; at last, he called to them in an angry tone, telling them if they did not speak, the European would go away and disbelieve in their existence; the old woman sat still, and appeared to take no notice of any thing. The European kept his eye steadily fixed upon her, and went and sat by her side; suddenly he heard a scratching as of a rat running up the raupo, and along the roof of the house, until the sound seemed to come from the spot exactly over their heads; he thought it was done by some accomplice outside, but he was not aware of any one being there, besides the party in the house; he detected no movement of the old woman, beyond that of rocking her body to and fro. Then he heard a low whistle, and could distinguish the inquiry, what did they want with him? The Maori gods always speak in a whistling tone. The young chief replied, that they wanted him to come and shew himself to the European; he said he should kill him if he came; the chief insisted that he should render himself visible; the god held back, but the chief would not allow his divine relative to escape; at last, he consented to assume the form of a spider, and alight on his head. The European said, if he descended straight on his head, he would believe he was actually present; but if he only saw a spider on his side or legs, he should not be satisfied. The old woman then got up, and went to the other side of the hut, and fumbled about in the thatch of the house, as though she was searching for a spider, to act the god, but her search was vain, she only found a little beetle, which consumes the raupo. She then came and sat by his side, but he narrowly watched her. The chief reproached the god for not descending at once upon his head; the god replied it was from an unwillingness to injure the European. He demanded a blanket for having spoken to him,

lizard in them, which was the cause of the disease. Or, if the person was very bad, he would say he had two or more of these reptiles in him; and if extremely ill, that he had a ruatara, or guana, in him. This, of course, was very alarming to the friends of the sick, who would immediately entreat the god to cast out the reptiles, which he would readily engage to do, although sometimes it was stipulated beforehand what remuneration he was to receive: he then imitated the squeaking of the lizard, and told the parties he had expelled the reptile, and that he would now speedily recover. The general way adopted by the gods of communicating with men was by a whistle, which was heard on the roof of the house; this used to excite great fear amongst the inmates. I am persuaded that ventriloquism is by no means uncommon; that some exercise this power to enjoy the fears it excites. A Catechist allowed the people to see that he believed their gods did thus actually manifest themselves to men, and the natural consequence was, that the gods rewarded him with several displays of their presence even during the service. The common term for these gods is, the *Atua-kikokiko*. The account given of the

and said he had seen him before in the Bay of Islands, which was false, as he had never been there; but he at once assented, to see whether the god might not tell some further lies, when he found that the first was agreed to; he then imitated the Nga puhi dialect, and said, he had seen such and such chiefs with him, and several other things equally untrue, again repeating his request for a present; but though urged to render himself visible, he obstinately refused, to the great mortification of the chief, who still believed he actually heard a god speak, when the interview terminated. The two youths dared not return to the pa; and the Christian feeling was so strong, that they were not permitted to enter it for three days. I asked my informant if he did not think the woman was a ventriloquist? he said that it had not struck him before, but now he felt persuaded she was. He knew that it was a deception, but could not find it out; now all was quite clear. He said the calling of the young chief on the gods, reminded him of the priests of Baal calling on their gods. In the case just given, it is evident that there is nothing said beyond what a cunning old woman might say, nothing to indicate any superior intelligence; generally these ventriloquists are distinguished by their possessing a greater degree of shrewdness and acquaintance with what is going on, than their neighbours, and thus sometimes draw conclusions, which, though natural, being beyond the perception of their neighbours, when time verifies them, they appear prophetic, and seem to indicate a supernatural power.

witch of Endor agrees most remarkably with the witches of New Zealand.

Besides gods, the natives believed in the existence of other beings, who lived in communities, built pas, and were occupied with similar pursuits to those of men. These were called *Patu-paearehe.* Their chief residences were on the tops of lofty hills, and they are said to have been the spiritual occupants of the country prior to the arrival of the Maori, and to retire as they advance. The Wanganui natives state, that when they first came to reside on the banks of the river, almost all the chief heights were occupied by the Patu-paearehe, who gradually abandoned the river, and that even until a few generations ago, they had their favorite haunts there. These may be accounts of an aboriginal race mixed with fable; there are several things to warrant the idea that the Maori were not the first inhabitants of the land.

The Patu-paearehe were only seen early in the morning, and are represented as being white, and clothed in white garments of the same form and texture as their own; in fact, they may be called the children of the mist. They are supposed to be of large size, and may be regarded as giants, although in some respects they resemble our fairies. They are seldom seen alone, but generally in large numbers; they are loud speakers, and delight in playing on the putorino (flute); they are said to nurse their children in their arms, the same as Europeans, and not to carry them in the Maori style, on the back or hip. Their faces are papatea, not tattooed, and in this respect also, they resemble Europeans. They hold long councils, and sing very loud; they often go and sit in cultivations, which are completely filled with them, so as to be frequently mistaken for a war party; but they never injure the ground; the only harm they appear to be guilty of, is that of entering the whare puni, or hot-houses of the natives, and smiting the inmates, so that for a time they appear to be dead; it is only the Mata Kite, or seers, who are able to discern them. These quick-sighted gentry were not aware of the noxious effects of the fumes of charcoal, with which their houses were heated.

The belief in the Patu-paearehe is very general; many have affirmed to me, that they have repeatedly met with them. Albinos are said to be their offspring, and they are accused of frequently surprising women in the bush. The following is an account of a man being caught by a Patu-paearehe lady, which is, therefore, a very interesting circumstance:—

Kurangai-tuku was a Patu-paearehe, a giantess in stature; she was like a tree, her fingers and nails were extremely long, with these she was accustomed to spear her game, which chiefly consisted of pigeons and parrots. One day, when she was out hunting, she came to a large totara tree, in which she espied a pigeon roosting; she sent her long nails completely through the trunk of the tree. A chief, named Hatupatu, was also out spearing birds at the same time. He likewise saw the pigeon from the opposite side of the tree, but did not perceive the lady until her nails appeared through the tree; and at the same time she saw the here (barb) of his spear, which had likewise penetrated to her side. She looked around with astonishment, and perceived Hatupatu. It was the first time she had ever seen a man, so she captured him alive, and carried him to her house, as a mokai, or pet. This lady appears to have been a great ornithologist, and her house was a regular aviary, being filled with every kind of bird, which she tended with great care; amongst these she placed her new capture, doubtless considering him to be a very rare specimen. Here he remained some time, until he began to be weary and anxious to escape. She, however, treated him with great kindness, and carefully provided for his support. One day she asked him what food he would like to have; he replied, some birds. She then enquired, pae-hea? What ridge or range of hills was she to go to for them? Was she to go to the first? He said, no. Was she to go to the second range? He replied, still further. She continued asking him, until she demanded whether she was to go to the sixth range, which was very far off. He then said, yes, in order that he might have time to escape whilst she was going so far for the birds. Kurangai-tuku did not much relish so long a walk, still she very good-naturedly set off, and rapidly strode from pae to

pae, or from one range to another, for though she went bare foot, yet she seemed to possess the virtue of the seven-leagued boots. Hatupatu in the meantime stopped up all the holes and crevices of the house with muka (flax), that none of the birds might escape to inform their mistress of his departure; but he overlooked one very little hole. When he crept out of the house, he carefully closed the door after him; the riro-riro, which is the least of all the New Zealand birds, perceived the small opening which had been left, and she managed to squeeze her little body through it; she had no sooner done so, than she flew straight to her mistress, exclaiming, 'Kurangai tuku, Kurangai tuku—e—ka riro a taua hanga! riro, riro, riro! Our property is escaped, it is gone, gone, gone! Hence has this little wren derived its name, *riro-riro*. She at once returned, and Kumea Warona stretching out her legs and dragging them onward, she was soon at home, and snuffing up the wind, quickly found the direction he had taken, and immediately set off after him and Kumea Warona: she soon came in sight, and nearly reached him, whilst he was approaching a steep cliff. Now Hatupatu was the youngest son of his mother, and to make up for such a great disadvantage, his kind and considerate grandmother had bestowed a very powerful charm upon him—he had not a minute to spare—he therefore immediately put it to the test, and pronounced the spell, *matiti, matata*, open and cleave asunder. The powerful words were no sooner uttered, than the rock obeyed; it at once opened and received him into it, and then closed again. Kurangai-tuku immediately afterwards reached the spot, and was strangely puzzled to find out what had become of Hatupatu. She began scratching about with her long nails on the rock, exclaiming, Ina ano koe, e Hana, Where have you got to, O Hana, which is short for his name. Now, if you ever go from Rotorua to Tarawera, and ask your guide, he will show you these marks of her scratches, which still remain on the face of the rock, several inches deep.

When Hatupatu thought that she had gone away, he came out again at some distance from the spot he entered. But she was too sharp-sighted to miss him; again was she in full chase,

and Kumea Warona would have overtaken him, but perceiving his danger, he again uttered the potent words, *matiti, matata;* the earth, obedient to the spell, opened at once and received him. Puzzled at his strange disappearance, she again scratched about and cried, Ina ano koe e Hana? Are you here, Hana? After some time, he once more ventured from his hiding place, but she soon caught sight of him, and pursued: he cried out to a tuft of toe toe, matiti matata, or, as another account states, tatenga tatanga; it immediately lifted up itself, and he went under, thus she was again disappointed in her search. The last time he entered the ground, he came out behind Ohine motu, near a ngawha, or boiling spring. The ground around these is generally only formed of a very thin deposit of stone, which arches over a large portion of the gulf, and poor Kurangai-tuku stepping upon this, it was too weak to bear her great weight, she fell in, and was boiled. The name of that hot spring is Waka-rewa-rewa.

Besides the *Patu-paearehe* are the *Tua-riki,** who appear closely to resemble them, and the *Maero,* who is described as being a wild man, living on inaccessible mountains, occasionally making a descent and carrying off any he can lay hold of. He is said to be covered with hair, and to have long fingers and nails, eating his food raw.†

There is also the *Taringa-here,* a being with a face like a cat; and likewise another, called a *Taipo,* who comes in the night, sits on the tops of houses, and converses with the inmates, but if a woman presumes to open her mouth, it immediately departs. One more of these imaginary creatures remains to be noticed, which is called a *Taniwha.* It is generally described as being an immense fish, sometimes as large as a whale, frequently it assumes the form of a lizard or crocodile, at other times it more closely resembles the eel. It resides in deep water, generally in the bends of rivers, but quite as frequently under cliffs, rocks, and mountains; wherever a quick-

* This word is short for Atua-ririki (little gods).

† The natives say, that the Tararua range is now his only habitation, in the northern island, where he is still, He hapu mariri (a numerous tribe), and that he is identical with the Nga-ti-mamoe, who live on the lofty mountains of the middle island.

sand appears at the base of a cliff, causing land slips, there is sure to be a *Taniwha* below.*

A story is told of a person named Tamamutu, who was sleeping on the shore of the island Haka-e-pari, in Tarawera lake. When Te Ihi, the chief of the Taupo Taniwha, arose out of the lake, and carried him away, he took him under ground, and came out in Taupo lake, where he was kept by the Taniwha for several days. They offered him some of their food, which he refused to partake of, well knowing that if he had touched any portion of it, he could not have returned; at last, they held a council, whether they should kill him or let him go back to his home; the latter opinion prevailed, and they carried him to the very spot from whence he had been taken, where he was found asleep by his friends, who were amazed to find that he had become perfectly bald—there was not a hair left on any part of his body. This man only died lately, and one of his wives is still living.† He described the Taniwha as being like great Ngarara or lizards. This Ihi, the grand head of the Taupo Taniwha, is stated traditionally to have been a man who one day when paddling with another in a canoe, on the Taupo lake, suddenly leaped into the water, and diving down disappeared; they thought he was drowned; but some time afterwards, he made his appearance at Rotorua. The token of his coming is a boiling up of the water, producing great waves. His mother, Te-Ara-tuku-tuku, was the great progenitor of all the Taniwhas. At her death, four pas were swallowed up at Taupo. The names of two of them were Kohuru Kareao and Waka Ohoka. The death of Pipiri, a chief priest of Motutere, was foretold by Ara-tuku-tuku, because he went to fish whilst she was engaged in prayer. She said that his canoe would be lost, which was the case; the natives, in revenge, killed her, and then the four pas were swallowed up. The land where they stood became deep water, as well as the spot where she was buried.

* The land slip which overwhelmed Te Heuheu and near sixty of his tribe, was supposed to have been thus caused.

† A chief stated to me that he received a similar account from the lips of Tamamutu himself.

Formerly, there was a formidable monster of this kind at Orawaro, near Pakerau; he was of an enormous length and size; he swallowed two children at a meal, with their green stone ornaments. On another occasion, as a woman was passing near his den, he suddenly crawled out and seized her, compelling her to become his wife; and lest she should escape, he kept her tied with a rope; she naturally became afraid of such a husband, and hit upon the following expedient to effect her escape:—complaining of great thirst, she induced him to let her go to the water, but the wary monster still kept her tied with the rope; and to make him think that she had no desire to escape, she left her girdle with him: he was thus deceived. When she reached the water, she tied the rope to a tree, and ran off to her home. When the Taniwha thought she had stayed long enough to quench her thirst, he pulled the rope, and was amazed at the resistance; thinking she was very strong and obstinate, he went out of his cave to see the cause, and then found out the trick which had been played off upon him. The woman went and told all her friends and relatives, and further suggested, that the best way of killing the monster, would be by a poa poa, or live bait. Fifty persons, therefore, immediately armed themselves with sharp ko or spades, determined to kill him, or perish in the attempt. When they reached his cave, they all went behind it, and there laid in ambush, sending only one of their number in front, as the poa poa. Taraka-piri-piri, when he saw the man, crawled a little way from his abode; the man stepped forward a few paces, until he had succeeded in drawing him completely out of his den; the fifty men then rushed all at once upon him, and soon dispatched him, thrusting their sharp ko into his body. They then cut him open, and found all the green stone ornaments of the poor children in his stomach, and the woman's girdle in the cave.

In fact, at one period New Zealand appears to have been as dreadfully plagued with Ngararas and Taniwhas, as Europe was once with dragons; and had it not been for a race of heroes who patriotically devoted themselves, like St. George of old, to the work of freeing their country from such fearful pests, there

is no saying what would have become of it; it certainly would have been anything but a desirable field for colonization. At Wanganui, there was a dreadful monster, who lived below the cliff, at Taumahauti, called Tutai-poro-poro; he was at last killed by Aukehu, whose canoe with all his party, had been swallowed up by the monster, but fortunately Aukehu himself, being last, made his escape by slipping out at the end of the canoe as it went down his throat; he then cut into his belly with his mira tuatini or knife, and let in the water which killed him. This monster originally came from Rotoaira to Retaruki and thence down the Wanganui.

At Kapenga, on the Kainga roa plains, there formerly lived a Taniwha, named Hotu-puku. After having devoured great numbers of people, he was at last destroyed by a party of brave men from Rotorua; they made strong ropes, and formed a large circular snare; stationing a party at each end of the rope, and sending another to entice the monster out of his den, as soon as he smelled the scent of men, he came out and pursued them; they retreated through the snare, he followed, and when the two parties who laid in ambush on either side of the road, saw that his head and shoulders had entered, they immediately pulled the ropes tight: the monster struggled very hard, they therefore drove strong stakes into the ground to which they made fast the ropes, when the entire party united and attacked the Taniwha, and at last despatched him. He was of an enormous size, being described by the Maori narrator as "*he puke puke whenua,*" a mountain, and when he was dead he was as large as a great whale, but covered with scales, and with large spikes on his back. When they opened him, they found the remains of great numbers of persons, with weapons, green stone ornaments, &c. of all kinds, so that his stomach resembled te whare huata a Maui—the armoury of Maui.

The same party, justly celebrated by this exploit, were immediately sent for to destroy another great Taniwha, who resided at the bottom of a deep fountain, called "te wharo uri:" when they reached the banks of the river, they repeated all their most potent incantations, the puni, the whakaruhi, the

wero-wero-Taniwha, the wakapuru to tumangai, the whanga-whangai, the whakautu-utu, and many others; they also made a taiki, a large cone-shaped basket, in which they descend to the bottom of lakes to catch cray and other shell fish, and one bold chief named Pitaka, with his comrade, volunteered to descend into the abyss, and pass a rope round the monster. Whilst he was in the water, the party above kept repeating all their spells, to weaken the Taniwha and strengthen the divers; the monster, immediately he saw them, elevated the spurs on his back, with delight at the prospect of such a feast, but Pitaka and his friends, nothing daunted, at once passed a rope round him, and then gave a signal to be drawn up. The party above by a strong pull, brought both the men and Taniwha up together, a thing which would have been impossible for them to have done on account of the enormous weight of the monster, but for the power of the spells used; they then killed and eat him. Four hundred and fifty men were engaged in this exploit; they found bodies, mats, &c., in his stomach, the same as in the others. His name was Pekehaua, when his ribs were bare of flesh they looked "*Ano te Riu o tane mahuta,*" like the hollow trunk of Tanê mahuta.

Another Taniwha, named *Katorore*, was also killed by the same party, and thus that district became freed from those fearful reptiles.*

Such are the supernatural beings who were thought by the natives to have an existence; but in every place there were other objects which were viewed with reverence, as being the peculiar abode of certain spirits: rocks, stones, trees, rivers, fountains, even large eels were reverenced, and prayed to, and had daily offerings made them: the sacred trees were known by their being daubed over with red ochre, and by rags tied round them, something in the way of the fetish tree of Africa, each visitor leaving a rag as he passed by.

A solitary Turkey cock by some means or other found his way to a small isle in one of the lakes, adjoining Rotorua, most probably having fled from the mission station at the Ngae.

* See Sir G. Grey's Overland Expedition to Taupo.

This bird managed to acquire a kind of sanctity amongst the remaining heathen of the district, who never paddled past poor gobbles isle, without leaving him an offering, and thus, though doomed to a life of celibacy, he still grew fat on the offerings of his admirers. But now these and other heathen fancies are rapidly disappearing. The ancient abodes and haunts of Taniwhas, Patu-paearehe, Maero's, &c., are still pointed out, but their inhabitants have long since disappeared.

A MEMORIAL IDOL OF A CHIEF SLAIN IN BATTLE.

A TAPUED CHIEF EATING WITH A FERN-STALK.

CHAPTER IV.

TAPU.

THIS singular Institution, which pervades the entire extent of Polynesia, may perhaps be most correctly defined as *A religious observance, established for political purposes.* It consisted in making any person, place, or thing sacred for a longer or shorter period; if it were a person, during the time of the Tapu, he could not be touched by any one, or even put his own hand to his head himself; but he was either fed by another who was appointed for the purpose, or took up his food with his mouth from a small stage, with his hands behind him, or by a fern stalk, and thus conveyed it to his mouth; in drinking, the water was poured in a very expert manner from a calabash into his mouth, or on his hands, when he needed it for washing, so that he should not touch the vessel, which otherwise could not have been used again for ordinary purposes.* Places were

* A similar custom prevailed in Israel—see 2 Kings iii., 11.

tapu for certain periods; rivers until the fishing was ended; cultivations until the planting or reaping was completed; districts until either the hunting of the rat or catching of birds was done; woods until the fruit of the kie-kie was gathered.

The Tapu may be considered as having been of two kinds, private and public; the one affecting individuals, the other communities.

A person became Tapu by touching a dead body, or, by being very ill; in this respect it appears to bear a very close resemblance to the Mosaic law relating to uncleanness.

The garments of an ariki, or high chief, were tapu, as well as everything relating to him; they could not be worn by any one else, lest they should kill him An old chief in my company threw away a very good mat, because it was too heavy to carry; he cast it down a precipice, when I inquired why he did not leave it suspended on a tree, that any future traveller wanting a garment might take it? He gravely told me that it was the fear of its being worn by another, which had caused him to throw it where he did, for if it were worn, his tapu would kill the person. In the same way, Taunui's tinder box killed several persons who were so unfortunate as to find it, and light their pipes from it, without knowing it belonged to so sacred an owner; they actually died from fright. If the blood of a high chief flows (though it be a single drop) on anything, it renders that tapu. A party of natives came to see Te Heuheu, the great chief of Taupo, in a fine large new canoe. Te Heuheu got into it to go a short distance; in doing so he struck a splinter into his foot, the blood flowed from the wound into the canoe, which at once tapued it to him. The owner immediately jumped out, and dragged it on shore, opposite the chief's house, and there left it. A gentleman entering my house, struck his head against a beam, which made the blood flow; the natives present said, that in former times the house would have belonged to that individual. To draw blood, even from a scratch, was a very serious matter, and often was attended with fatal consequences.

A chief's house was tapu, no person could eat therein, or even light his pipe from the fire; and until a certain service

had been gone through, even a woman could not enter; the chief being sacred, had his food to himself, generally in his verandah, or apart from the rest. No chief could carry food, lest it should occasion his death, by destroying his tapu, or lest a slave should eat of it, and so cause him to die. A chief would not pass under a stage or wata (a food store). The head of the chief was the most sacred part; if he only touched it with his fingers, he was obliged immediately to apply them to his nose, and snuff up the sanctity which they had acquired by the touch, and thus restore it to the part from whence it was taken. For the same reason a chief could not blow the fire with his mouth, for the breath being sacred, communicated his sanctity with the fire, and a brand might be taken from it by a slave, or a man of another tribe, or the fire might be used for other purposes, such as cooking, and so cause his death. The chief power, however, of this institution was principally seen in its effects on the multitude.

In former times, life in a great measure depended upon the produce of their cultivations, therefore it was of the utmost importance that their kumara and taro, should be planted at the proper season, and that every other occupation should be laid aside until that necessary work was accomplished: all, therefore, who were thus employed, were made tapu; so that they could not leave the place, or undertake any other work, until that was finished; so also in fishing and hunting; and this applied not only to those thus employed, but to others: the kumara grounds were tapu; no strange natives could approach them. Even the people of the place, if not engaged in the work, were obliged to stand at a distance from the ground thus rendered sacred by solemn karakia. Doubtless this was a wise precaution to avoid interruptions, and to keep them from stealing. No one but the priest could pass in front of the party engaged in gathering in the kumara; those who presumed to do so, would be either killed or stripped for their temerity. The woods in which they hunted the rat were tapu, until the sport was over, and so were the rivers; no canoe could pass by until the rahue (generally a pole with an old garment tied to it) was taken down. In the early days of the Mission,

this was a great annoyance; the members of the Mission were often unable to communicate with each other, until the dreaded pole was removed; but at last they determined to observe the tapu no longer; the boat was manned, and they rowed along in defiance of the sacred prohibition They had not gone far, however, before they were pursued; the boat was taken ashore, and all the articles in it were seized, amongst which were some bottles of medicine and pots of preserves; these were immediately eaten, and great wrath and indignation expressed; but by preserving a firm deportment, the natives were conquered; the medicine perhaps had its share in obtaining the victory, as they found they could not meddle with the European with impunity. They held a meeting, and it was then resolved, that for the future, as Europeans were a foreign race, and subject to a different religion, the tapu should not apply to them; and afterwards, as their converts increased, the permission was enlarged to take them in as well; and finally, the tapu became disregarded by all, and fell into disuse.

Those who were tapued for any work, could not mix again in society, until it was taken off, or they were "*waka noa*," that is, made common, or deprived of the sanctity with which they had been invested. This was done by the priest, who repeated a long karakia, and performed certain rites over them.

If any one wished to preserve his crop, his house, his garments, or anything else, he made it tapu; a tree which had been selected in the forest for a canoe, a patch of flax or raupo in a swamp, which an individual might wish to appropriate to himself, and which he could not then do so, he rendered tapu by tying a band round the former, with a little grass in it, or by sticking up a pole in the swamp with a similar bunch attached. If a person had been taken prisoner in war, and a feeling of pity arose in the breast of one of his captors, though it may have been the general determination to put him to death, the desire of the merciful individual would prevail, by throwing his garment over him; he who then touched the prisoner with a hostile intention touched also his preserver. An instance of this kind occurred during the late war at Wanganui: one of the inhabitants was captured by the hostile natives, he was

on the point of being put to death, (as a return in kind for our own narrow and barbarous policy to a native prisoner who was hung at Porirua,) when an old chief rushed forward, and threw his blanket over him; the man was spared, and afterwards was treated with great kidness, as though he were one of the tribe.

Fomerly every woman was *noa*, or common, and could select as many companions as she liked, without being thought guilty of any impropriety, until given away by her friends to some one as her future master; she then became tapu to him, and was liable to be put to death if found unfaithful.*

The power of the tapu, however, mainly depended on the influence of the individual who imposed it. If it were put on by a great chief, it would not be broken, but a powerful man often broke through the tapu of an inferior. A chief would frequently lay it on a road or river, so that no one could go by either, unless he felt himself strong enough to set the other at defiance.

The duration of the tapu was arbitrary, and depended on the will of the person who imposed it; also the extent to which it applied. Sometimes it was limited to a particular object, at other times it embraced many; sometimes it was laid on one spot, at other times on an entire district. Some persons and places were always tapu, as an ariki or tohunga and their houses, so much so, that even their very owners could not eat in them; therefore all their meals were taken in the open air. The males could not eat with their wives, nor their wives with the male children, lest their tapu or sanctity should

* A woman of rank would frequently be allowed to live with a slave for a time, without her being considered as belonging to him longer than she might feel disposed to remain, or until her friends might dispose of her to one of suitable rank. Te Heuheu allowed his young daughter to live with a common Pakeka, who was tramping about in order that he might be said to have an European belonging to him; but the chief of his tribe said they should soon take her away, and bestow her in marriage on a young man of rank. When this liason was formed against the father's wish, and there was offspring, the grandfather frequently destroyed it. A chief of Rotoaira, only a few years ago, thus destroyed the illegitimate infant of his daughter by cruelly tying it up in a basket to one of the rafters of his house, and there leaving it to perish; the mother, ill from the loss of her child, came to me for medicine, but she did not seem to grieve for her infant's death.

kill them. If a chief took a fancy for anything belonging to another who was inferior, he made it tapu for himself, by calling it his backbone: and thus put, as it were, his broad arrow upon it. A chief anxious to obtain a fine large canoe belonging to an inferior who had offended him, merely called it by his own name, and then his people went and took it.

If a chief wished to hinder any one from going to a particular place, or by a particular road, he made it tapu. During the disturbances between the Government and the natives, they tapued the sea coast, and would not permit any Europeans to travel that way, and so compelled some of the highest functionaries to retrace their steps.

Some years ago, a German missionary located himself at Motu Karamu, a pa up the Mokan; the greater part of the natives there, with their head chief, Te Kuri, were members of the Church of Rome; but his head wife, however, became his warm patron. When the priest arrived there on his way down the river, he scolded Te Kuri for suffering an heretical missionary to become located in his district, and applied many opprobrious epithets to the intruder. This very much incensed the chief's lady; she said her teacher should not be abused, and therefore next morning, when his reverence was preparing to continue his journey, she made the river tapu, and to his annoyance, there was not a canoe to be found which dare break it; after storming for some time he was obliged to return by the way he came, the lady saying it would teach him to use better language another time, and not insult her minister.

To render a place tapu, the chief tied one of his old garments to a pole, and stuck it up on the spot he intended to be sacred. This he either called by his own name, saying it was some part of his body, as te Heuheu made the mountain Tongariro sacred, by speaking of it as his back-bone, or he gave it the name of one of his tupuna, or ancestors, then all descended from that individual were bound to see the tapu maintained, and the further back the ancestors went, the greater number of persons were interested in keeping up the tapu, as the credit and influence of the family was at stake, and all were bound to revenge any infringement of it.

Another kind of tapu was that which was acquired by accidental circumstances, thus,—An iron pot, which was used for cooking purposes, was lent to a Pakeka; he very innocently placed it under the eaves of his house, to catch water in; the rain coming from a sacred dwelling, rendered the utensil so likewise; it was afterwards removed by a person to cook with, without her knowing what had been done; when she was told it was sacred, it had caught water from the roof, she exclaimed, We shall all die before night; they went, however, to the tohunga, who made it noa again by uttering the Tupeke over it.*

Sickness also made the person tapu; all diseases were supposed to be occasioned by atuas or spirits, ngarara or lizards, entering into the body of the afflicted; these, therefore, rendered the person sacred. The sick were removed from their own houses, and had sheds built for them in the bush, at a considerable distance from the pa, where they lived apart; if any remained in their houses and died there, they became tapu, were painted over with red ochre, and could not again be used, which often put a tribe to great inconvenience, as some houses were the common abode of perhaps thirty or forty different people.† The wife of a chief was very ill, I therefore took her into my little hospital, where she laid for several days; at last, her husband came and carried her away, saying he was afraid of her dying there, lest the house should be made tapu and thus hinder me from using it again.

During the war, Maketu, a principal chief of the hostile natives, was shot in a house belonging to a settler, which he was then plundering; from that time it became tapu, and no heathen would enter it for years.

* The following is the Tupeke:

a ko te puru, ko te puru, koa,	the dancing, the dancing of the legs,
a tohe tohe ki aue ue	the striving the striving, that anger may be done awny.
kia tu tanga tangai te riri e	the anger cannot reach,
e kore te riri e tae mai	lest the stomach be pierced
ki kai wara kopu	stand firm like the comorant
Kawautia ko ahaaha te riri	and anger departs.

† This, perhaps, may be the excuse of those heathen natives, who expose and abandon their sick; it is also something like the law of the leper.

The resting places of great chiefs on a journey became tapu; if they were in the forest, the spots were cleared, and surrounded with a fence of basket work, and names were given to them. This custom particularly applied to remarkable rocks or trees, to which karakia was made, and a little bundle of rushes was thrown as an offering to the spirit who was supposed to reside there, and the sacred object was smeared over with red ochre. A similar custom prevailed when corpses were carried to their final places of interment. The friends of the dead either carved an image, which they frequently clothed with their best garments, or tied some of

A CHIEF PRAYING TO HIS GOD, AND A MEMORIAL IDOL.

the clothes of the dead to a neighbouring tree, or to a pole; or else they painted some adjacent rock or stone, with red ochre, to which they gave the name of the dead; and whenever they passed by, addressed it as though their friend were alive and present, using the most endearing expressions and casting some fresh garments on the figure, as a token of their love. These were a kind of memorial idols, similar to the painted windows in Popish churches.

An inferior kind of tapu exists, which any one may use; a person who finds a piece of drift timber, secures it for himself

by tying something round it, or giving it a chop with his axe. In a similar way he can appropriate to his own use whatever is naturally common to all. A person may thus stop up a road through his ground, and often leaves his property in exposed places, with merely this simple tohu or sign, to show it is private, and generally it is allowed to remain untouched, however many may pass that way; so with a simple bit of flax, the door of a man's house, containing all his valuables, is left, or his food store; they are thus rendered inviolable and no one will meddle with them. The owner of a wood abounding with the kie kie, a much prized fruit, is accustomed to set up a pole to preserve it until the fruit be fully ripe; when it is thought to be sufficiently so, he sends a young man to see if the report be favorable; the rahue is then pulled down; this removes the tapu, and the entire population go to "*takahi*" or trample the wood. All have liberty to gather the fruit, but it is customary to present some of the finest to the chief owner.

When Te Heuheu and nearly sixty of his tribe were overwhelmed by a landslip, with the village of te Rapa, where they resided, the spot was for a long time kept strictly tapu, and no one was allowed to set foot on it. I was determined to make the effort, and as several who were Christians had lost their lives in the general destruction, I told the natives I should go and read the burial service over them; viewing me as a tohunga (or priest,) they did not dare to offer any opposition. I went on the sacred spot, under which the entire population of a village laid entombed, and there I read the burial service, the neighbouring natives standing on the verge of the ruin, and on the surrounding heights.

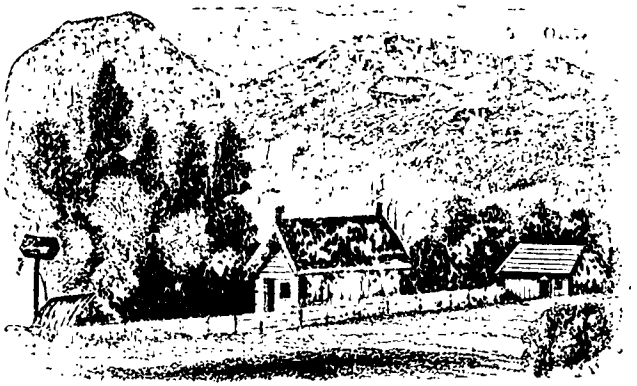
It is evident therefore that the tapu arises from the will of the chief; that by it he laid a ban upon whatever he felt disposed. It was a great power, which could at all times be exercised for his own advantage, and the maintenance of his power; frequently making some trifling circumstance, the reason of putting a whole community to great inconvenience, rendering a road to the pa, perhaps the most direct and frequented, or a grove, or a fountain, or anything else, tapu, by his arbitrary will. Without the tapu, he was only "he

tangata noa," or common man, and this is what long deterred many high chiefs from embracing Christianity, lest they should lose this main support of their power.

Few but ariki, or great tohungas, claimed the power of the tapu; inferior ones, indeed, occasionally used it, but the observance of it was chiefly confined to his own retainers, and was often violated with impunity, or by giving a small utu or payment. But he who presumed to violate the tapu of an ariki, did it at the risk of his life and property.

The tapu in many instances was beneficial, considering the state of society, the absence of law, and the fierce character of the people; it formed no bad substitute for a dictatorial form of government, and made the nearest approach to an organized state of society, or rather it may be regarded as the last remaining trace of a more civilized polity, possessed by their remote ancestors. In it we discern somewhat of the ancient dignity and power of the high chief or ariki, and a remnant of the sovereign authority they once possessed, with the remarkable union of the kingly and sacerdotal character in their persons. It rendered them a distinct race; more nearly allied to gods than men; their persons, garments, houses and everything belonging to them, being so sacred, that to touch or meddle with them, was alone sufficient to occasion death.

Their gods being no more than deceased chiefs, they were regarded as living ones, and thus were not to be killed by inferior men, but only by those who had more powerful atuas in them. The victorious chief who had slain numbers, and had swallowed their eyes, and drank their blood, was supposed to have added the spirits of his victims to his own; and thus increased the power of his spirit. To keep up this idea, and hinder the lower orders from trying whether it were possible to kill such corporeal and living gods, was the grand work of the tapu; and it did succeed in doing so: during by-gone ages it has had a wide spread sway, and exercised a fearful power over benighted races of men, until the stone cut without hands, smote this mighty image of cruelty on its feet, caused it to fall, and like the chaff of the summer's thrashing floor, the wind of God's word has swept it away!



THE CHURCH AT OTAKE, ON THE MANGANUI A TE AO.

CHAPTER V.

WHARE-KURA.

ALTHOUGH the natives had no places particularly devoted to religious purposes, there are still traditions of a temple having once existed amongst them. The wahi-tapu or sacred grove was not a place of assembly for worship; it was only entered by the priest, and merely contained the tombs of chiefs, offerings to the gods and sacrifices, together with food baskets and fragments unconsumed by sacred persons, rags, and the old garments of chiefs; their hair, when it had been cut, and such things; they were rather places to put things out of the

way in, a kind of sacred store of odds and ends, than any thing else. But the Whare-kura is spoken of as having been a very large edifice, in which all the tribes were accustomed to meet together for worship, and the rehearsal of their several pedigrees, as well as the heroic deeds of their ancestors, for holding their solemn councils, and administering justice. The word literally means a red house, from the color it was painted, and it is said to have been in existence before they left Hawaiki. Its extreme antiquity is seen from the circumstance of all those who are recorded as having met there, being now regarded as their most ancient gods. The temple had a porch or verandah to it, such as they still make to their houses; this was placed at the gable end by which they entered; and at the other extremity was a small building in which the high priest resided, and seventy other priests had their houses ranged around, each building bearing the name of one of the heavens.

The posts which supported the building were carved to represent their chief ancestors.

The different tribes which met there, were ranged in two grand divisions, one party being on one side of the building, and the other on the other. One company possessed a staff, called Te Toko-toko o Turoa, whose owner was Rangi-tawaki. The other side also had a staff, named Tongi-tongi, which belonged to Mai-i-rangi. Perhaps these individuals were the chiefs who marshalled their respective companies.

In the Whare-kura, no food was allowed to be eaten, and the breach of this law was punished with death. From this, perhaps, arose the custom of cooking in a separate building, or *kauta*, and their still eating outside their houses. In fact, the chief's house, in some respects, seems to preserve a remembrance of the Ware-kura, and to be a kind of temple, having its household god and altar, represented in the carved post which supports the building, and the hearth which burns before the image of the great progenitor of the family.

The tribes which assembled in this ancient building are still enumerated:

1. Kauika and his chiefs, Kauika-nui, Kauika-roa, Kauika-papa, Kauika-wakaroa-korero.

2. Te Kahui-wata and his chiefs, Watanui, Wata-roa, Wata-korero, Wata-atua.

3. Te Kahui Kapua and his chiefs, I Kapua-nui, I Kapua-roa, I Kapua tuatahi, I Kapua-waka-roa-korero.

4. I Rangi-tu-ana, I Rangi-tu-Tawaki, I Awhiro, I Roto-pua.

The family of Whiro consisted of Monga, Wai-tu-rou-rou-atea, Uri-hanga, Marama-nui o Hotu, Rakei-i-pingau; these chiefs were the heads of the tribe of Maru.

The persons who brought the flax, and made the sacred cord, with which the images were encircled, were Uru-manu, Taki-taki, with their sisters Rito-wara and Rito-maopo, two great priestesses: from them it is said Turia-te-ngairi, the grand quarrel arose, which finally separated the tribes.

The following were all reptile gods, who also ranged under Maru:—

Tutangata-kino, Tu-uatai, Marongo-rongo, Tu-te korero-naki, Pou-a-te-huri, Huru-kakariki, Huru-koekoea, Te Rimu-rapa, Paouru, Paroro, The High Priest, Witiki-kaeaea, Tangaroa-matipua, Karukaru, Tawaki, Te Mata, Awipapa-te-mango-a-ururoa, Te Mata-o-te rangi, Maru, Rehua, Taunga-piki, Riri-o-takaka.

Uenuku appears to have been a leader on the contrary side of the house, and with him were one hundred and eighty chiefs. The Kahui Potona and the Kahui-torea of Kai Ranga, Te Kahui-po-poutiti, Poutaha Poukorero. Te Kahui-pepe, Pepe mua, Peperoto, Pepe te mui-mui. These assembled to hear Uenuku; but one uncourteous person Potaringa titia stopped his ears, and would not listen to him; whilst Potaunga a whea, better behaved, was attentive to his words. Potapua-waka was also a great orator in the Whare-kura; but half of the assembly, instead of paying any attention to what was said, amused themselves with singing waiatas or songs all the time.*

* Extract of an old Song:—
Ki mai te tangato nawai ra-e,
Mau e ki atu
Nate Kahui pou,

At first this temple was a grand place of union for all the tribes, but afterwards it became the source of discord. The tribes assembled in it quarrelled. Kauika broke the staff of Mai-i-rangi, and this became the signal of anarchy and confusion; sorcery and witchcraft were then practised against each other, and at last they fought. Waka-taupotiki set the building on fire, and a multitude perished in the flames. From that period (it is said) there has been no union amongst them—one tribe has ever since been opposed to another.

Such are the disjointed parts of traditions relative to this remarkable temple. They are interesting, and excite our conjectures as to their origin, since they must have been founded on something which once existed; and they are the more singular from referring to a building erected for worship, when they have never since had anything at all corresponding to it amongst them. The Christian natives compare it to Babel; and say it caused their dispersion, and the confusion of tongues, as well as the subsequent state of enmity they have lived in with each other; that at first it resembled Solomon's temple, where all the tribes met together. It does indeed seem to remind us of the separation of the ten from the other two, in the reign of Rehoboam, who, like Kauika, broke the staff of peace and unity, by his folly: and, supposing this people to be descended from any of those tribes, this is just such a tradition as they might hand down from so distant a period; without letters, we could not expect them to preserve a fuller account. When Israel forsook the temple, which no longer continued to be a bond of union, then it worshipped in high places and groves. "Had these staffs any reference to the tree of life, and the tree of good and evil? or to the staff of beauty and bands?"—see Zech. xi., 7—10; Jer. xlviii., 17.

Na poutiti e,
Na poutaha e,
Na pou Korero,
Na Kapu taringa
E tiki ki roto a Whare Kura-e, &c.

The following is a tradition which closely refers to the *Whare-kura:—*

When the temple was finished, they sent a messenger for Whiro and his sons,* to go as the chief speakers for Whare-kura; this invitation came from the tribes of Kauika, of Wata, of Kapua, and from all the assembly. When the messenger reached Whiro, he said, "We have come for you to be a Tohunga (speaker) for the house." Whiro replied, "I cannot go there, but I will send my sons, Marama-nui-o-hotu and Tai-nui-o-aiturourou-atea, therefore, return all of you together." The two sons of Whiro went and reached Whare-kura, there they were killed. They then sent other messengers for Whiro and his remaining son Monoa, to induce them also to go as tohungas for the house, but in reality to kill them. When they arrived, they said to Whiro, "We have come for you, as your sons are not sufficiently learned for the office." Whiro replied, "My knowledge is no greater than that of Marama-nui-o-hotu and Tai-nui-waitu-rourou-atea;† therefore I shall remain; but I am agreeable that Monoa should go in my place." Whiro said to his son, "Seek counsel by the Niu; throw your stick, the *ara o te manu i te ra,*‡ for perhaps your brothers have been killed;" he therefore consulted the Niu—the omen was unfavorable. Monoa said to Whiro, his father, "My stick is killed;" then Whiro replied, "Go cautiously, and when you reach the house, do not enter by the door, but get upon the roof to the *pihanga,*§ and there look in." Monoa went and arrived at the Whare-kura. The men of

* Whiro and Tama te Kapua were the gods of thieving. They went on pou toko or stilts when going to steal, that their footsteps might not be seen, and to enable them to reach the high stages (watas) on which food was kept.

† Kei au hoki heoti na no," this reply of Whiro has passed into a proverb, because all his knowledge had gone to his sons, whom he had instructed.

‡ In consulting the Niu, each one had his stick, to which his own name was given, and in throwing the stick, if the one representing the consulter fell under the other, it was a sign of the former's death.

§ Pihanga, an opening made in the roof to admit light, having a small roof over it to keep out the rain, this is not now used. It is probably the origin of a name given to a mountain near Rotoaira, which has a remarkable opening in its side.

the house invited him to enter by the door, but Monoa refused to do so; he remembered the advice which his father Whiro had given him; he climbed upon the roof of the house to the pihanga, and there looking in, he saw the lungs of his brothers, which the priest was then waving to and fro in sacrifice; and this was the signal of flight to Monoa. When the men of the house perceived this, they went and pursued after him; he hastened his steps, at the same time uttering this spell:—

Hopu kia, hopukia,	Catch him, catch him, [you can,
Hopu ata, hopuata,	Catch the light, catch the light if
E kore Monoa e mou,	Monoa will not be caught
I te ra kumutia,	in the day,
Tuaka puakina,	He has arisen and got away,
Te maiangi nui no tu,	He is as light as the wind,
Te mahana no tu,	Warm as the wind.
Rere huru huru au,	I fly like feathers,
Rere take take au,	I fly strong,
Rere au iho,	I fly down,
Rere au ake,	I fly up above,
I runga ano, tauranga,	Upon the perch.
Te kuti kuti, taurauga,	Afar off upon the bat's perch, out
Te awe awe,	of reach,
Tuku atu au kia mangi a manu,	Leave me to escape as the bird,
Rerehoumea,	I fly as the oumea (a sea bird),
Tatu mai ata tu	Lie close to the earth,
Rarou ka hihiko,	Embracing its surface,
Ki te hau raro tukua,	Let the wind blow above me,
Tuku aiho i runga nei	Weary the legs of the pursuers,
Taka te ruhi,	let them be tired,
Taka te ngenge,	Let the strong wind blow against
Huri papa, &c.,	them.

Monoa fled; he ran into the middle of a flock of kauwau's (cormorants) but they could not conceal him; he then ran into the middle of a flock of ducks; there also he was not hid; he next tried to conceal himself in a flock of kuakas, (sand pipers,) but in vain. He then hid himself in a flock of toreas, but to no purpose; he next tried a flock of karoros, but there he was not concealed; at last he ran into a flock of tara (a small sea bird seen in great flocks), and there he was completely

covered. In vain did the pursuers search for him, they could not see him; they returned, and Monoa got up and cried, ke-ke-, the note of the bird, they all immediately arose: he then cried ka iewa, and the whole flock (tarai whenua kura) flew away, and Monoa escaped i te ra kumutia, from the enemies who wanted that day to enclose him as in a bag.

He Taunaha ki Kauika.
Ka mama Kauika to hunga, ka mama Kauika wakarongo korero.
Ka mama Kauika wakatama tama i roto i whare kura.

The Maori, in his heathen state, never undertook any work, whether hunting, fishing, planting, or war, without first uttering a karakia; he would not even take a journey without repeating a spell to secure his safety; still he could not be said to pray, for, properly speaking, they had no such a thing as prayer; and, therefore, it is improper to say they were worshippers of either gods or ancestors. As in war, they armed themselves with the most formidable weapons they could procure, and laid their plans with the greatest skill of which they were the masters, so to secure the fruition of their desires, they used the most powerful means they were acquainted with, to compel their gods to be obedient to their wishes, whether they sought for victory over their foes, fruitful crops, successful fishings, or huntings; they called in the aid of powerful incantations. When they planted their kumara, they sought to compel the god who presided over them to yield a good increase; when they prepared their nets and their hooks, they must force the ocean god to let his fish go to their nets. As the kingdom of heaven suffers violence, and the violent take it by storm, so the heathen Maori sought, in another way, by spells and incantations, to compel the gods to yield to their wishes; they added sacrifices and offerings at the same time, to appease, as it were, the anger of the gods, for being thus constrained to do what they wished them. They appear closely to resemble Baalam, who, when sent for to curse Israel, strove to do so by incantation and sacrifice combined, and afterwards confessed, Surely there is no enchantment against Jacob, neither is there any divination against Israel.

Their ancestors were addressed as powerful familiar friends; they gave them offerings, and if it can be said that any prayers were offered up, it was to them they were made.

The word *karakia*, which we use for prayer, formerly meant a spell, charm, or incantation; it may be derived from *ka*, to burn, showing the consuming power of the spell, and *raki*, to dry up, denoting its effects. I remember, many years ago, picking up in France a little book, published by authority, entitled "Every Man his own Physician," which contained spiritual remedies, such as Ave Marias and Paternosters, for most of the diseases to which the body is subject. This is precisely the character of Maori religion; they have spells suited for all circumstances—to conquer enemies, catch fish, trap rats, and snare birds, to make their kumara grow, and even to bind the obstinate will of woman;* to find anything lost; to discover a stray dog; a concealed enemy; in fact, for all their wants. These karakias are extremely numerous; a few may be given as examples.

In worshipping or uttering their karakias, different ways were adopted; when an offering was made, it was held up by the tohunga above his head, whilst he uttered his karakia, and waved about. This was called "He Hirihiringa atua." In the south, where a small kind of image was used, about eighteen inches long, resembling a peg, with a carved head, "He waka pakoko rakau." The priest first bandaged a fillet of red parrot feathers under the god's chin, which was called his pahau, or beard; this bandage was made of a certain kind of sennet, which was tied on in a peculiar way; when this was done, it was taken possession of by the atua, whose spirit entered it. The priest then either held it in the hand, and vibrated it in the air, whilst the powerful karakia was repeated, or he tied a piece of string (formed of the centre of a flax leaf) round the neck of the image, and stuck it in the ground. He sat at a

* Atu ahu, or charm, to induce a stubborn woman to accept the person who is disliked by her as her husband:—Te umu ma te kahu e hawe ma te kororo e kawe tua wairangi Tuapo hewa manuwairitua manawa rawrikau, mihi mai tangi mai ki au ki tenei tangata kino tenei to tane ko au. This charm is so powerful as to compel the lady to come from any distance.

little distance from it, leaning against a tuahu, a short stone pillar, stuck in the ground in a slanting position, and holding the string in the hand, he gave the god a jerk, to arrest his attention, lest he should be otherwise engaged, like Baal of old, either hunting, or fishing, or sleeping, and therefore must be awaked: having thus secured the attention of the god, he repeats his first karakia, in a quick singing tone; this being finished, he took a short piece of fern stalk, which he stuck into the ground; he then gave the god another pull, uttered another karakia, and stuck another bit of fern stalk into the ground; and thus he continued until he had repeated all his karakias, which he counts by fern stalks, the same as they do by beads in Rome and Thibet. The god is supposed to make use of the priest's tongue in giving a reply. Image worship appears to have been confined to one part of the island. The atua was supposed only to enter the image for the occasion. The natives declare they did not worship the image itself, but only the atua it represented, and that the image was merely used as a way of approaching him.

The natives have a very great unwillingness to repeat their karakias, and seldom do so to strangers; hence the little accurate information to be obtained from the works of casual travellers. Very little of their account of the rites and ceremonies of the natives can be depended upon, unless acquired through the medium of those who have lived for years amongst them. The heathen natives think there is such power in these spells, that they cannot be repeated without taking effect; and the Christianized natives are afraid that the mere repetition would give the evil spirit power over them; and certainly it is not desirable that this knowledge of heathen rites should be perpetuated amongst them. The priest, when inspired, was really thought to have the spirit of the god in him; his body was then violently agitated, he writhed about as though in great pain, rolled about his eyes, his arms quivering, and seeming insensible to all external objects; then every word spoken was attributed to the god; when the answers were given, the symptoms gradually subsided, and the priest regained his usual composure.

The answer was frequently given in such incoherent terms, that the priest only could interpret their meaning; the whistling of the wind—the moving of the trees—a flash of lightning—a peal of thunder—a whirlwind—the flying of a bird—even the buz of an insect—or anything which might occur, after the uttering of the karakia, would be regarded as an answer, and favorable or otherwise according to circumstances.

Dreams are very common vehicles of communication; the spirit being supposed then to visit the realms of Po, and hold communication with the inhabitants of the other world. They also consulted the Niu for such purposes (see Niu).* The priest was the usual companion of the chiefs, and he generally managed to make the responses of the god to suit their wishes, if his own feelings were the same; but at times, when the chief undertook any expedition which was not agreeable to his followers, it generally happened that the god also was adverse to the undertaking as well.

The natives had a kind of baptism *(He Tohi)* for their children: when the navel string came off, then the child was carried to the priest. The ceremony commenced by his taking the navel string (te iho), and burying it in a sacred place, over which a young sapling, either a ngaio, karaka, or kahikatea was planted, which, as it grew, was he tohu oranga (a sign of life) for the child. The end of the waka pakoko rakau (idol), was placed in the child's ear, that the *mana* (virtue of the god) might be transferred to him, and the following karakia was repeated:—

Taria kia ahuatia to ingoa.	Wait till I pronounce your name.
Ko wai to ingoa,	What is your name?
Ko rongo to ingoa,	Listen to your name,
Tenei to ingoa,	This is your name,
Wai kui maneane.	Wai kui maneane.

The priest repeated a long list of names, and when the child sneezed, that which was then being uttered was the one selected. The names repeated were those of ancestors. The priest, as he pronounced the name for the child, sprinkled

* Page 91.

it with a small branch of the kokomiko or karamu. This act was called *he tohinga ki te wai*, and is their baptism. The naming of the child was called *te tuatanga*, or *pana pananga*. After this was done, three ovens of food were made; the first, which was a very small one, only contained one little basket of food; this was for the tino ariki (chief priest). The second at Taupo, where the female priests were the most highly esteemed, had a similar quantity; this was for one of them. The third oven was a very large one, contained food sufficient for all the guests. In the first oven a korimako was cooked; this is the sweetest singing bird of New Zealand: it was eaten that the child might have a sweet voice, and become an admired orator.

Taku kokomako wakahau	My korimako teacher come
No nga rake manawa	From the dense forest
Ki te tatika i pungarehu.	To the shore of pungarehu.

In imitation of this bird, which only sings in the morning, the high chiefs give their commands, and scold their slaves, with the first dawn of the day.

The form of baptism was rather different in the northern part of the island to that of the south. There, when the infant was eight days old, the parents and friends assembled near an appointed place, by the side of a running stream. The priest procured a branch of the karamu *(coprosma lucida)*, which was stuck upright in the water; the navel string of the child was then cut off with a piece of shell, and fastened to the branch; the water which flowed round the *rawa* (branch) was sprinkled over the child, when it received its name; sometimes it was immersed. The following karakia was used:—

Tohia te tama nei;	Sprinkle this boy;
Kia riri, kia nguha;	Let him flame with anger;
Ka waka taka te watu;	The hail will fall;
Ka tohi ki tai mo tu;	Dedicate him to the god of war;
Karo tao, karo mahuta;	Ward, ward off the spears, let them pass off;
Te toa rere, te toa mahuta;	Be nimble to jump about;
Karo patu, karo tao;	Shield off the blow, shield off the spear;

Te toa rere te toa mahuta;	Let the brave man jump about;
Ka tohia ki tai mo tu.	Dedicate him to the god of war.

After the baptism, follows a kind of exhortation :—

Hahau kai mau tangaengae;	Clear the land for food, and be strong to work;
Ko koe kia riri tangaengae;	You be angry and industrious;
Ko koe kia toa;	You be courageous;
Ko koe kia mahi;	You must work;
Ko koe kia tahourahi.	You must work before the dew is off the ground.

The karakias relating to war are very numerous, and singular. It is remarkable, with the exception of the spell to compel a woman to love her admirer, there are none relating to marriage.

The following karakia was used at the baptism of female children :—

Tohia te tama nei;	Name this child;
He aha, he hau ora;	What is it, a living breath;
He hau rangatira;	A Chief's breath;
Kei runga kei te rangi;	From the heaven above;
Ka puha te rangi;	The sky has become warm;
E iri iria koe ki te iri iri;	Be you baptized with the baptism;
Hahau kai mau, tangaengae;	Seek food for thyself with panting for breath;
Haere ki te wahie mau, tangaengae;	Seek food for thyself with panting for breath;
Watu kakahu mau, tangaengae.	Weave garments for thyself with panting for breath.

In addition to the rite of baptism, was another resembling confirmation.

The infant was dedicated to *Tu*, the god of war; but he did not presume to fight, until he had received a second sprinkling. On this occasion the priest again used a branch of the karamu. Each priest, on the declaration of war, assembled his own party, and went to a sacred water. At first, all sat down, but, after a time, they stood up naked in the water, which they heaped up against their bodies, and threw over

their heads. After they had been sprinkled by the priest, he said,

Tena te au, te au ka noho,—	This is the spirit, the spirit is present,—
Te au o tenei tapu.	The spirit of this tapu.
Ka riri te tama;	The boy will be angry;
Ka nguha te tama;	The boy will flame;
Ka toa te tama;	The boy will be brave;
Ka wai korou te tama.	The boy will possess thought.
Tohia te tama nei.	Name this boy.
Kia riri, kia nguha,—	That he may be angry, that he may flame,—
Kia wakataka te watu.	To make the hail fall.
Makani ki tai, no Tu.	Dedicate him to fight for Tu.
Karo patu, ki tai no Tu.	Ward off the blow, that he may fight for Tu.
Te toa rere, te toa mahuta.	The man of war jumps, and wards off the blows.

Here the ceremony terminated, and the assembly, as if inspired, jumped up and rushed to the fight, while the priest repeated the following karakia, standing on some elevated spot, from which he could command a view of the battle: -

Tenei hoki te tuputupu wenua.	The god of strength, or, let him be present.
Ka . . . . i . . . . ta.	Let not your breath fail you.

After the battle was over, the priest called those who survived, and enquired of each if he had killed any one, or taken any prisoners. All who had been in battle before delivered up their weapons to him, who then deposited them in the house where they were kept. Those who had fought for the first time were called, and asked if they had killed any one. If the person addressed replied in the affirmative, the priest demanded his *mere*—stone battle-axe—and broke it in pieces. This was the invariable custom with young warriors, when they had imbued their hands in the blood of their enemies. The priest having afterwards assembled them together, used the following words, which were called the *Haha*:—

Ha—ha—ha—

Tena te hau, te hau ka wangai,	This is the wind, the wind is feeding,

He hau hinga—	The wind descends—
He hau ora, oi!	The wind is prosperous.
Ko tamangemange o Tu.	The many sacred things of Tu.
He hau hinga.	The wind descends.
He hau ora, oi;	The wind is prosperous.
Te hau ora o Tu.	The living wind of Tu.

The natives regarded the wind as an indication of the presence of their god, if not the god himself.

After this ceremony, the youths were considered as men, though they were narrowly watched, for some time, by the priest, and they were liable to be put to death if they broke any of the sacred rules of the tapu. They could not carry loads, cut their own hair, or plait a woman's. If one of them was discovered by the priest doing any of these things, he assumed his authority, and pronounced the sentence of death by saying, Go away! Go away! This so affected the person to whom it was addressed that it was quite sufficient to kill him.

There was another ceremony performed after fighting, which was supposed to confer a benefit on all who had been engaged in the battle, and were successful in killing or making slaves. It was called *he pureinga*, which means a taking off of that sacredness which had been put upon them before the fight; or, in other words, the taking off the tapu.

Tena te hau.	There is the wind.
Te hau ka riri.	The wind rests.
Te hau ka wangai.	The wind is feeding.
Te hau kohirunga.	The wind which gathers.
E hau hinga!	O wind subside!
E hau ora, o .... i!	O living wind!
Ko tamangamange o Tu.	O sacred things of Tu.
Haia te hau, haia.	Loose the tapu.
Te ati tupua.	The god of strength.
E tau haia te ati tawito.	Let the ancient god dismiss the tapu.
E ... e ... e ... te tau haia.	O ... o ... o ... the tapu is taken away.

The natives when marching or sailing, if they wished to be filled with the spirit of war, appealed to the priest and invoked

his aid, when he stretched out his arm at full length, and used the following prayer :—

E te rangi homai he riri!	O heaven, give us anger.
E te atua, homai he riri!	O god, give us anger.

The following prayer was uttered when they were alarmed by any sudden inroad of the enemy. It was used by the *toa*, or warrior, whilst putting on his belt and *mere*, which he took from his resting place, where they formed his pillow, as it was the head which gave them sanctity :—

Tukia i roto te wara wakaarahia :	They thought of killing me in the house, but I have arisen.
Ka riri te mata o Tu.	The face of Tu is angry.
Ka nguha te mata o Tu.	The face of Tu flames.
E Tu, wahia te rangi.	O Tu, divide the heavens.
Homai taku tu kia numia.	Give me my strength to abide.
Kia rawea,	That I may be quick to take,
He maro riri, he maro nguha;	Long and strong anger and flaming;
He maro kaitaua;	Strong to devour the battle;
He maro takarokaro whenua.	Strong for the play of war.

When they went to war, they were separated from their wives, and did not again approach them, until peace was proclaimed. Hence, during a period of long-continued warfare, they remarked that their wives were widows.

When a party attacking a pa had forced an entrance, they generally killed all within it. At the time of the slaughter, the victors pulled off a lock of hair from each victim, and also from those they saved as slaves, which they stuck in their girdles. When the carnage was over, they assembled in ranks, generally three deep, each party being headed by its own *tohunga*, to thank their gods, and also to propitiate their favor for the future. When all the necessary arrangements were made, they each gave the *tohunga* a portion of the hair they had collected, which he bound on two small twigs of koromiko *(veronica salicifolia)*; these he raised above his head, one in each hand, the people doing the same, except that they used twigs without any hair. They remained in this posture whilst the priest offered a prayer for the future welfare of the tribe. He

then cast the twigs with the hair bound to them from him, as did the warriors with theirs, and all joined in this *puha*, or war song,

Tupeke! tupeke! rua tupeke!
Raro tirohia mai taku kotore:
Ae miro-miro, he weta-weta, ki te kai a te ika:
Ka pepeke ruaki i te kai a te ika, ka tupeke!

Then standing quite naked, they clapped their hands together, and struck them upon their thighs, in order to take off the tapu from their hands, which had been imbued in human blood. When they arrived near their own pa, they marched slowly, and in order, towards the house of the principal *tohunga*, who stood in his *wahi tapu*, or sacred grove, ready to receive them. As soon as they were about one hundred yards from him, he called out, "I haere mai i hea te tere o Tu?" Whence comes the war party of Tu?—Whereupon he was answered by the tohunga of the party, "I haere mai i te kimihanga te tere o Tu." The war party of Tu comes from the search.—"I haere mai i hea te tere o Tu?" From whence comes the war party of Tu?—"I haere mai i te ranga-haunga te tere o Tu." The war party of Tu comes from the stinking place.—"I haere mai i hea te tere o Tu?" From whence comes the war party of Tu?—"I haere mai i runga; i haere mai i raro; i haere mai i te huru manu; i haere mai i te takitaki; i purongo ki reira; i korero rongo ki reira." It comes from the south; it comes from the north; it comes from the thicket where birds congregate; it comes from the fortifications; it made speeches there; it heard news there.

When they got near the principal tohunga, the warriors gave the remaining locks of hair to their own priest, who went forward and presented them to the chief one; he offered them to the god of war, with many prayers. They then performed the *tupeke*, or war dance, and clapped their hands a second time.

The slave of the tohunga belonging to the war party then made three ovens, in which he cooked a portion of the hearts of the principal warriors of the conquered party. When they were done, the chief tohunga took a portion, over which he uttered a karakia, and then threw it towards his god, as an

offering. Having eaten all the food of the three ovens, he took the tapu off the warriors, and they were permitted to *tangi*, or cry, with their relations. The women came out armed, and if any of the attacking party had been lost in the assault, they fell upon the slaves, and killed as many as they could.* Among the Taupo tribes it was not lawful for women and girls to eat human flesh, though this restriction does not appear to have extended to other parts of the island.

This karakia was used to propitiate Maru, for success in war. It was accompanied with the offering of a pig, or other food, which, when cooked, was placed before the priest, who repeated the following words whilst tearing it in pieces; he afterwards devoured it:—

Ko pi, ko pi te ata, ka kai ana,
Kia kai koe i te kai ngaki o tou wanaunga
Tenei tou kai i kai namu ai,
Kia wangaia kai namu ai.

Before going to war, an offering was generally brought to the priest who placed it before him, and, having uttered these words, eat it:—

Ka mamai te umu o te riariaki,
O te hapahapai, ka mamai te umu o Tutawake,
Ka mamai te umu o te wakauwanga,
Ka mamai te umu o te tirohanga.

When a war party returned from a fight, if they had been unsuccessful, the priest met them with a large branch in his hand, as an expiatory offering, and uttered this karakia:—

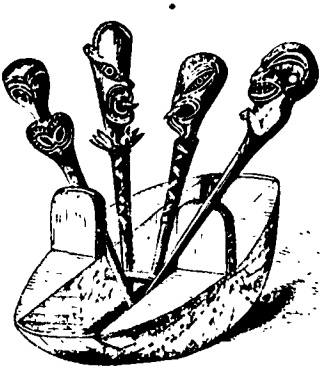
Nau mai! I haere mai koe i hea?	Welcome! Whence do you come?
Tenei au, I haere mai au i te pikinga a rangi.	Here I am, I come from the ascent to heaven.
Nau mai! I haere mai koe i hea?	Welcome! Whence do you come?
Tenei au, i haere mai i te kakenga a rangi.	Here I am, I come from the descent of heaven.
Nau mai! I haere mai koe i hea?	Welcome! Whence do you come?
Tenei au, i haere mai au i te ngakinga i te mate o Wahieroa.	Here I am, I come from working the death of Wahieroa.

* When Hongi returned from a war expedition, the widow of one of his chiefs, who had fallen in battle, rushed down to the canoe as it approached,

Hikitia mai tau rakau ki runga te wata;	Lift your weapon above upon the altar;
Tau rakau kia kai mai koutou;	Your weapon, that you may be permitted to eat;
Tau rakau hikihiki taiaroa,	Brandish your weapon with a yell,
Hikihiki taiaroa, tai notinoti piopio	Brandish with a prolonged yell.*

loudly demanding *utu*, or revenge, for her husband's death. There were many captives on board. She jumped into the canoe with a hatchet in her hand. The poor fellows, knowing that their doom was sealed, without a murmur, of their own accord laid their heads over the sides of the canoe, and met their fate from her hands; sixteen thus fell victims to her fury. Mr. Puckey, an eye witness, narrated the circumstance to me.

* For much of this information, which relates to the Rarawa, I am indebted to the Rev. J. Matthews, of Kaitaia.



BASKET WITH GODS.

WANGAROA HARBOUR.

CHAPTER VI.

FISHING CEREMONIES.

THE Religious Ceremonies connected with fishing were very singular. The day before they went to sea, they arranged all their hooks around some human excrement, and used a karakia, which will not bear being repeated; in the same evening they uttered the following invocation:—

E te pu nei, e te weu nei,	O ye roots and little roots,
E ki konei hoki koe,	Soon will your trunk depart (being made into a canoe),
Ka wano te tama nei,	
Ka tangiwaraue,	Soon will it be separated from its branches,
Ko ia ka uru a tu,	
Ko ia ka urumai	Soon go out to sea, and thence return,
Ko ia ka uru to hai,	

Keu wea mai te pu mai,	Soon will it be finished;
Te weu mai te keuwenga mai,	Lift up the trunk, the root re-
O te matua nui, i a matua nui ra,	mains,
Ko ia i te kewenga mai,	The trunk leaves.
O te matua nui ra, ko ia hai.	

In each pa, different individuals were appointed for the several karakias, one for the kumera, another for fishing, and so on; when they reached the sea, and all the hooks were duly arranged, (being stuck in the raupo, with which the joints of the side plank of the canoe is covered,) the tohunga set apart for fishing commenced the following prayer, standing up and stretching out his arms:—

Tahuri mai, tahuri mai e Maru,	Turn to me, turn to me O Maru,
Tahuri mai e Henga,	Turn to me O Henga,
Tahuri mai e Kahukura,	Turn to me O Kahukura,
He tapatua ko i uta,	Be favorable on shore,
He tapatua ko i tai,	Be favorable on sea,
He tapatua Tane,	Be favorable O Tane,
He tapatua Tangaroa,	Be favorable O Tangaroa,
Ko tapatua a te Hiri,	Be favorable to unloose the heart,
Ko tapatua a te hara,	Be favorable to do away with sin,
Ko tapatua a te manuka,	Be favorable to take it from the mind
Ko tapatua a te ngahoa,	Be favorable to take away headache,
Ta tapatua Tane,	Be favorable O Tane (the tree, *i.e.* canoe),
Tangaroa e au ko i uta,	Tangaroa (sea), let thy current flow fair,
E au koi tai e au Tane,	Let it set in from the shore for the canoe,
E au tangaroa,	Let it set in seaward,
Ko te au a te hiri,	The current is unloosed,
Ko te au a te hara,	The current is freed from sin,
Ko te au a te manuka,	The current is freed from the mind,
Tena te au ka wiwi,	Behold the current is gained,
Tena te au karawhe,	Behold the current is held,
Tena te au ka mou,	Behold the current is firm,
Mou ki mua waka,	Gained before the canoe,
Mou ki roto waka,	Gained by the side of the canoe,
Mou ki tu ta mua o Tane,	Gained beyond the canoe,

Mou ki tapu kaha nui o Tangaroa,	Gained in the midst of the fish,
Te waka tauiratia ana mai e koe,	The canoe is rendered sacred,
Te kaha Tane, Tangaroa ko taku,	The strength of Tane Tangaroa is my strength,
Kaha, ko te kaha awai,	The strength of whom?
Ko te kaha a Tama Titoko,	The strength of Tama Titoko.
Tena te kaha ka wiwi,	Behold this is the strength gained,
Tena te kaha ka rawe,	Behold this is the strength acquired,
Tena te kaha ka,	Behold this is the strength held,
Mou ki mua waka,	Before the canoe to be held,
Mou ki roto waka,	In the midst it is held,
Mou ki tu ta mua o Tane,	Before O Tane it is held,
Mou ki Tapu kaha nui o Tangaroa,	In the midst of the fish,
Mou ki tenei waka,	Gained for this canoe,
Mou ki tenei Tauira,	Gained for this spell,
Ko koe te waka Tauiratia,	You are rendered sacred,
Ana mai e koe te kaha,	You are made strong,
Tane Tangaroa, te wanatu,	Tane Tangaroa render prosperous
Taku kaha nei ki ware pouri o Tangaroa i tai,	My strength in the dark house of Tangaroa (deep sea),
Te homai,	From the sea the giving,
Te herea,	From the sea the binding,
Te notia,	From the sea the fastening,
Te nota,	From the sea the holding,
Te waka maua ki tenei kaha,	From the sea the retaining by this strength,
Te wanatu taku kaha nei,	The prospering my strength,
Ki ware hua kina o Tangaroa i tai,	The opening of the door of Tangaroa's ocean house,
Te homai te herea te wakamaua,	The giving, the binding, the holding firm,
Ki tenei kaha,	By virtue of this spell;
Tena te kaha ka wiwi,	This is the strength gained,
Tena te kaha ka rawe,	This is the strength obtained,
Tena te kaha ka mou,	This is the strength held,
Mou ki mua waka,	In front of the canoe,
Mou ki roto waka,	On the side of the canoe,
Ko koe te waka Tauiratia ana mai,	You have strengthened by the spell,
E koe te kaha Tane Tangaroa,	With the strength of Tane Tangaroa
E rarawe taku ure ngaua.	The biting of the fish.

The first fish caught was returned to the sea, a karakia being

previously uttered over it, to cause it to bring abundance of fish to their hooks. If the kahawai only was taken, the women were not allowed to partake; if a tamuri or other fish were caught, they were then permitted to eat; but the first fish taken belonged to the priest. On returning home, if very successful, three ovens were tapued;

The first was called *He marae*, for the elders;
The second ,, *Te Ikahoka*, for the priest of the canoe;
The third ,, *Te Tukunga*, for all the party.

The priest took a fish, and pulled out a *piha*, or gill, then taking it to a sacred place, and holding it suspended by a string, he uttered this invocation to the gods:—

Te ika te ika i Waitotara,	The fish the fish of Waitotara,
Te ika te ika i Whenua Kura,	The fish the fish of Whenua Kura,
Te ika te ika i Patea,	The fish the fish of Patea,
Te ika te ika i Tangahoe,	The fish the fish of Tangahoe,
Te ika te ika i Waengongoro,	The fish the fish of Waengongoro,
Te ika te ika i Kawia,	The fish the fish of Kawia,
Te ika te ika i Taranaki,	The fish the fish of Taranaki,
Te takina mai hoki te ika,	The drawing to us the fish,
Ki tenei rua ki tenei one,	To this place, to this land,
Te ika ki tenei papa,	The fish to this spot,
Te ika ki tenei au tapu,	The fish to this abode,
Te ika ki te au tapu nui no Tane,	The fish to this abode of Tane,*
Ki te autapu o Tangaroa te ika,	To the abode of Tangaroa.
Teretere te ika,	The fish swim,
He ika waka mou kaha hai,	The first fish caught,
Tena te ika ka moe,	Behold the fish killed,
Ko te ika o te rua,	The fish of the bank,
Ko te ika o te one,	The fish of the land,
Te ika o te hohono,	The fish of the deep.
Tena te ika ka taki ki mua,	Behold the fish is drawn before,
Ka taki ki roto,	Behold the fish is drawn to the side,
Ka taki ki te turanga,	Is drawn to the landing,
Ka taki ki te kainga,	Is drawn to the village,
Ka taki ki te au tapu nui no Tane,	Is drawn to the abode of Tane,*
Ki te au tapu nui o Tangaroa.	To the abode of Tangaroa.

* Spoken ironically, being the land, *i.e.* the oven.

In former days, the hunting of the rat was an undertaking of some importance, and required a large number of persons to assist in it, as not only were a great many traps required, but also roads had to be cut, which were made with much care, as the slightest obstruction was sufficient to ruin the undertaking. When the hunting party had assembled, this karakia was sung:—

Taumaha Kirunga,	Give thanks above,
Taumaha Ki raro,	Give thanks below,
Ki taku matua wahine,	To my mother woman,
I ti ai taku kiore,	My rat squeaks (it is caught)
Ma te reke taumaha taumaha,	For thy coming thanks, thanks,
E taka te po,	Night suitable falls,
E taka ki tuhua,	Inland it falls,
E taka te ao,	Day falls,
E taka ki Karewa,	At Karewa it falls,
I tutu ai, he kiore,	What is that standing up? it is a rat.

The hunting party then cut a line through the forest, carrying it up hill and down, however great the declivity. This was often many miles long. There were generally two roads made, one parallel to the other. Along them were many *tawiti* or traps placed. The first was called *tamatane*, the second *tamawahine*. If a rat was taken in the first, there was certain to be a failure along the whole line; but if in the second, they then made sure of having most of the traps filled. These were baited with miro and other berries; the bait was called *poa*. When the first rat was taken, the following karakia was used:—

Tai tai ki runga,	Tap tap above,
Tai tai e rangi,	Tap tap upwards,
Ko taitai o tu pahua,	The tapping of the hungry,
Ko taitai o te wairua toa,*	The tapping of the strong spirit,
Ko taitai unuhanga,	The tapping which produces food,
Tena ko taka o te wairua toa,	Behold the wairua toa departs, food will come,
Marie ki tenei,	
Taitai awa,	Tap tap hungry,
Ko tenei taitai,	Thus tapping,

* The spirit of hunger.

Ko taitai unuhanga,	The tap tap drawing forth
Te poa ki runga,	The bait above,
Te poa e rangi,	The bait of heaven,
Te poapoa tukia,	The bait giving out its fragrance,
Poahaunga,	The bait strong smelling,
Poa kakara tukia ki tenei,	The bait giving out its fragrance,
Poa haunga ki tenei poa,	The strong smelling bait, this is the bait.

They commonly caught several hundred in one hunting, and were out many days. When all the rats taken were collected together, then they made first an oven—*hangi atua*—in which they put a rat, as an offering of the first fruits of the chase to the Atua. This was lifted up on a stage, and then the priest used the following karakia:—

Te kaha ko ia unuhanga,	The smell is drawn out,
Ko ia komokanga,	It enters the nostrils,
Ko ia puakanga ki waho,	It spreads in the air,
He popo, popo ngaruru,	The bait is perceived by its frag- [rance,
Te huia mai,	The assembling,
Te katoa mai,	The numbering,
Ko taumaha atu ki tau,	The thanksgiving,
Maha a rongo,	To Rongo,
Ka ma tama kiri,	For the rats living in the barks of [trees,
Ka ma te ware rakau,	For that is their house,
Te rangi akinga,	Rangi akinga,
A Ware Rakau,	The son of Ware Rakau.

A second oven was made, in which two rats were cooked. This was sacred to the priest. A third oven had about ten in it; this also was for the priest. A fourth had a larger number in proportion to those employed in the hunt; for whom it was sacred. The fifth oven had a still larger number in it, for all in common; but no one touched the food until the offering and karakia to the atua had been made.

The general size of the rat is about one-third that of the Norway. It was formerly very abundant; but now, from one cause or other, it is nearly extinct. The two grand enemies to it are the cat and imported rat. This little animal is said to run only in a straight line. If the roads made for it were

at all crooked, it turned off where they diverged, and ran into the forest.

The rat was formerly prized for food, and is said to be very fat and delicate eating; much oil was extracted from it.

Nearly allied to these supposed charms or spells, was *makutu*, or witchcraft.

When a native had received, or fancied he had received, an injury from another, he sought the destruction of his enemy by witchcraft, if he could not obtain it by other means. If he had a pig stolen, he would say, Go away, my pig, my pig, without a payment. He then took a branch of a tree, and went to a spring of water, and used incantations to his atua, until the person who had injured him appeared before him. When this was the case, the bewitched person was sure to die; but then it also endangered the other's life as well. The person who wished to bewitch another, sought to obtain something belonging to him—a lock of hair, a portion of his garment, or even some of his food; this being possessed, he uttered certain karakias over it, and then buried it; as the article decayed, the individual also was supposed to waste away. This was sure to be the case if the victim heard of it; fear quickly accomplishing his enemy's wish. The person who bewitched another, remained three days without eating; on the fourth he eat, and his victim died.

The natives were very fearful of their food being bewitched. If a person had enmity towards those he eat with, and bewitched their food by a secret karakia, they die, but he is found out by his living. When they embraced Christianity, they were very particular in asking a blessing on it, to prevent the evil wishes of their enemies from taking effect.*

Persons might makutu themselves, by unconsciously using any article belonging to a sacred character, as to an ariki or great tohunga. When Taunui, a principal chief of Mokau,

* A native put a question to me relative to food on which a blessing had been asked,—Is it right to give even a bone of food thus sanctified to a dog? I replied, that we only asked a blessing on the portion we consumed, and not on what we left. He might therefore give his dog the fragments.

lost his tinder-box in one of his journies, it was picked up by some natives, who afterwards went by the same way; they made use of it to light their pipes. On reaching Taunui's place, he asked them whether they had seen his tinder-box; they were so dreadfully alarmed at the idea of using anything belonging to so sacred a character, that three of them actually died, and more would have done so, had not Taunui immediately removed the tapu from his box.

The power of bewitching was not confined to the priests, but was supposed to be possessed by every one, a simple wish often being sufficient. Many remarkable instances have fallen under the notice of the Missionaries, where those bewitched have died, although unaware of their being so. In the early days of the Mission, those who opposed the Gospel, tried by witchcraft to destroy the preachers of it; this has been frequently practised upon several of our members, and it is remarkable, that the individuals who attempted it, died themselves very shortly after, and their deaths were attributed solely to their having failed in injuring the parties they sought to destroy. This was the case twice with individuals who endeavoured to makutu the Missionaries of Otaki and Wanganui. At the latter place, the man who sought his death was a head chief, and he was the very first person who was killed in the war, which immediately afterwards broke out; two others attempted the same, and they also shortly after died. The fact that they have been unable to injure us in this way, has caused many to embrace the Gospel, as they have ascribed our safety to the greater power of our God.* I once heard a story of an Irish sailor, who fancied he had been bewitched by a native. Poor Paddy became alarmed, and anxiously demanded what he should do to get free from the curse; he was recommended to go to the tohunga, who had bewitched him, with a handsome

* The relatives of Maketu, a chief who had openly cursed me, came after his death, and demanded whether I had not also cursed him, and thus been the cause of his being killed, thinking my curse had proved the most powerful. I replied, Ministers never cursed even their enemies, as Scripture bid us bless and curse not. They went away with the conviction that he had caused his own death, by cursing a minister.

present in his hands; the advice was adopted, Paddy was graciously received, and gravely ordered to open his mouth, when the other immediately spit down his throat, and then told him he might rest satisfied, no evil would befall him, for he had made him *noa*, or removed the spell.

One of our countrymen living at Mokau, a swearing, blaspheming fellow, was thought to possess this power, from some individual who had been cursed and sworn at by him, suddenly dying; the natives afterwards had the greatest fear of him, and even Poutama, the head chief, who was in general an overbearing man, was quite afraid of this fellow; he had sold some pigs to him, but he did not even dare to ask him for the payment, and he, being a rogue, never gave any.

The natives had a way of divination by means of sticks; this was called Niu. Each chief had a particular name for his own stick; thus, that of one chief was called *Te ata mounu;* that of another *Te manu i te ra;* and of a third *Tongo hiti.* The person consulting the Niu went out in the morning before it was light, so that no one should have been out before him, which would destroy the power of the consultation, and taking his stick, a short thin one made of the mahoe, in his right hand, and another representing the enemy in his left, he went and stuck another in the ground; this represented the tapu; and placing the two sticks together, one across the other, he uttered a karakia, and then threw them in front of the third stick, and it was according to their position that the consulter ascertained whether any one was travelling on the road, whether they are friends or foes, and if the latter, whether they would be conquered or not.* They had, in fact, no end

* If the stick representing his tribe fell above the other, it was a favourable sign; if below, a bad one.

With them, as with the heathen in general, the most trifling things are invested with the greatest importance; thus, the cutting of the hair (purei) was done with much ceremony, and the repeating of many spells; the operator was made *tapu*, for this service, and until he had finished, he could not feed himself, or engage in any other employment. When the hair was cut, a portion was cast into the fire, and the following karakia was uttered:—

Oe he pikinga he kakenga,
Ka e kei tua, kei waho kei tuatua,
Kei te karawa kei te ranginui e tu nei,
Piki mai te rangi tua tahi,
Piki mai te rangi tua rua,
Piki mai te rangi tua toru,

of signs and tokens, good and bad; the throbbing of the pulse in the right arm, was a good sign in war; that of the left, a bad one. The twitching of the arm, the starting in sleep; in fact, the minute distinctions made in all their religious observances, are perfectly astonishing, and required the skilful tohunga to interpret.*

Different tribes had different ways of consulting the *niu*, but the practice was general throughout the land. A spirit called *Korohaha Tu*, was supposed to reside in the sticks.

The following was a karakia used when the divination was made with the hands, and therefore called, *He niu ringaringa* (a niu of the hands):—

Kia mana tenei niu;	Let this niu be strong;
Tenei te niu ka rere;	This is the niu, there it goes; a
He niu na Paki	niu of Paki.
Ko te he kia puta.	The bad let it be seen.

Whilst this was being said, the person kept clapping his hands together; if the fingers locked each within the other, it was a good sign, for a party wishing to pass along a road, in time of war, they would succeed, and arrive safe; if, however, the finger ends rested one on the other, it was a sign they would be stopped; if two of the fingers entered and two were arrested, it was a sign they would only meet with a travelling party.

It is remarkable, that although the natives have innumerable karakias and rites, yet they had no stated festivals, or any days more sacred than others, nor had they any religious system common to all; their religion, indeed, may be regarded as

Piki mai te rangi tua wa,	Piki mai te rangi tua ono,
Piki mai te rangi tua rima,	He rangi he hei te uru. — uru.

This was a karakia to avert the bad effects of thunder and lightning, which were supposed to be occasioned by this potent operation.

The word Nui is also used in Tonga for a divination by means of a cocoa nut, which is spun round on the ground, and according to its motions a favorable or unfavorable omen is drawn.

* Whilst encamped in the forest, an old chief who was with us, threw out his arm violently in his sleep; the act awoke him, and immediately caused a general discussion, as to what it portended. One expressed one opinion, and another another; at last, the chief said, it means that we shall meet strangers to-day. We resumed our journey, and accordingly did meet three natives; all were then satisfied with the correct interpretation of the omen.

being of an individual rather than of a national character; each one being independent of his neighbour, and at liberty to follow his own ideas; although there were persons called tohungas, or priests, who officiated on certain occasions, such as before their entering upon a war expedition, the planting or reaping of the kumara, fishing or hunting; still this did not interfere with each one's individual right to use whatever karakias he might think fit, and whenever he pleased. In this respect they differ from most nations, which in general are so tenacious of any interference with the rights and privileges of the constituted priesthood.

This freedom in spiritual matters naturally caused a great diversity of rites and customs; often what was practised in one place, would be quite different from that in another.

This diversity chiefly depended upon some individual, whether a tohunga or not, who was supposed to be more gifted in one department than another; for instance, the chief of Waitotara was considered to be profoundly wise in the stars, knowing all their names and powers. His people therefore became the chief worshippers of the heavenly bodies, and there the only resemblance to a stated period of worship existed, for each star had its karakia when it was in the ascendant; so also was it with the moon, which the chief of another place was supposed to be the best acquainted with; he had a karakia, when the new moon appeared. In one place, the *hurihanga tau*, or new year, was celebrated with a karakia. In another, the most sacred day of the year was that appointed for hair cutting; the people assembled from all the neighbouring parts, often more than a thousand in number; the operation being commenced with karakia, the operator and his obsidian (substitute for scissors) being thus rendered peculiarly sacred.

The piece of obsidian too, with which the hair was cut, had this karakia uttered to render it efficacious:—

Mori mori ta kiki,	The hair is gone,
Mori mori ta kaka,	The hair is shorn,
I te waruhanga a te mata,	By the cutting of the stone
Ko i to ko ata	The head is as bare
I taku ipu waka iroiro.	As the calabash.

In some places, the hair is cut only in the morning; in Taupo, it is done in the evening. The hair in other parts was laid upon the *tuahu*, or altar, whilst the karakia was uttered, and left there, the tuahu being in the wahi tapu, or sacred grove.

Another way of obtaining revenge, was by cursing. To call any object by the name of a chief, and then strike or insult it, was regarded as a curse; this was *tapatapa*, or *tukutuku*.

To curse, or *kanga*, was to apply any word to another which had reference to food; to say, you be eaten, or be cooked, would be considered in that light. The following is an example:—To bid you go and cook your father would be a great curse, but to tell a person to go and cook his great grandfather would be a far greater one, because it included every individual who has sprung from him. This would have been quite sufficient in former days to cause a war; it could not have been overlooked.

Tenei tou roro, ko te kowhatu e tu ki te ahi kai, kia reka iho ai taku kainga iho —e. If this were your brain, this stone which stands by the food fire, *i.e.* the kitchen hearth stone, how very sweet would be my eating of it.

Apiti is also a term for cursing; any one who used a word, however unintentionally, which is regarded as a curse, would be exposed to extreme danger; a young man, who saw a chief running in a great heat, and the perspiration flowing down his cheeks, remarked, that the vapour rose from his head like the steam of an oven; this expression was regarded as a great curse, and caused a war, which did not terminate until the entire tribe of the person who uttered it was destroyed.*

* He kai mau te tangata
Makutu mai,
Mahara mai,
Kei reira to hara
Harahara aitua,
Harahara atai
Ipakia ai koe,
Irahau ai koe,
Niniho koi, tara koe
Kei te tai timu,
Kei te tai pari,

Food for thee, O fish, is the man whom thus I curse, who by his witchcraft and wishing me ill luck, is the real cause that none of you will take my bait. What have you done that they should thus bewitch, and with their ill omens and curses, reach you; you have been by witchcraft touched, by curses smitten. Those teeth of yours, so keen and sharply pointed. At the ebb tide, you are best caught or at the flood.

The Bishop of New Zealand once nearly got himself into a serious scrape, by saying to a chief, who asked him for tobacco, Oh! you want me to stop up your ears with tobacco; this was viewed as a curse, and caused a temporary misunderstanding.

Sometimes there are words in common use in one tribe, which are regarded as curses by another. *Kai*, the general word for food, is not used at Rotorua, because it was the name of a great chief, and the word *tami* has been substituted for it. If a person of another tribe were to use it there, it would be viewed as a curse. Almost every tribe had some words which were in a similar way interdicted, and with which it is necessary to be acquainted, to avoid giving offence.

A chief named Rona, one night being very thirsty, when his wife was from home, was compelled to go to the spring himself, much to his annoyance, as it was degrading for him, a chief, to do so; as he went, the moon became overcast, and he struck his foot against a stone; in his anger he said,

"Awhea te puta ai te marama upoko taona?"

"When will the moon make its cooked head appear?"

which, being a great curse, caused the moon immediately to descend, and take both him and his calabash up with it. This is the way the natives account for the spots on its surface.

Closely connected with religion, was the feeling they entertained for the Kura, or Red; it was the sacred color. Their idols, their sacred stages (Pataka) for the dead, and for offerings or sacrifices, their urupa, their chief's houses, their war canoes, were all thus painted.

The way of rendering anything tapu, was by making it red. When a person died, his house was thus painted; when the tapu was laid on anything, the chief erected a post and painted it with the kura; wherever a corpse rested, some memorial was set up; oftentimes the nearest stone, rock, or tree served as a

Kei a Rangi riri *	Then you return to Rangi riri's fount.
Haukumea hautoia	Come, pull away at my bait, drag out
Nau ka anga atu,	my line. If finished be your nibbling,
Anga atu nau;	then begone; but if you will bite again,
Ka anga mai, anga mai.	then come quickly.†

* Rangi riri is a fountain in the sea near Hawaiki, and is the source whence all fish come.

† This is a curse upon some unknown enemy of the fisher, who had bewitched the fish so that they would not come to his bait, thereby causing him ill luck.

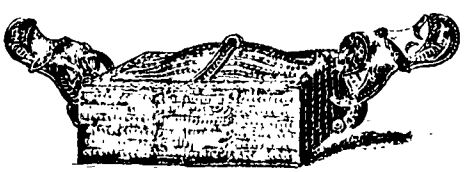
monument; but whatever object was selected, it was sure to be painted red. If the corpse was conveyed by water, wherever they landed, a similar token was left; and when it reached its destination, the canoe was dragged on shore, painted red, and abandoned. When the hahunga took place, the scraped bones of the chief, thus ornamented, and wrapped in a red-stained mat, were deposited in a box or bowl, smeared with the sacred color, and placed in a painted tomb. Near his final resting-place a lofty and elaborately carved monument was erected to his memory; this was called *he tiki*, which was also thus colored.

In former times the chief anointed his entire person with red ochre and oil; when fully dressed on state occasions, both he and his wives had red paint and oil poured upon the crown of the head and forehead, which gave them a gory appearance, as though their skulls had been cleft asunder.

Red appears to have ever been a sacred color; it is still so universally in heathen lands, and has been so from remote antiquity. The tabernacle was covered with skins dyed red; the houses of princes were ceiled with cedar, and painted with vermilion. Ezekiel speaks of the Chaldean images pourtrayed with vermilion. The heathen power is described by St. John as a great red dragon, and the anti-Christian one as a woman, clothed in scarlet, and sitting on a scarlet colored beast.

Red was the distinguishing color of kings, princes, and rich men; it still is the color of the Sovereign Pontiff and his Cardinals, who are clothed entirely in red, even from their hats to their very shoes.

It is the chief prized color of all savages, and Maori tradition records, that when they came from Hawaiki, they brought a supply of *kura* with them, that they might not be without so necessary an article.



CARVED BOX.

A VIEW OF THE REINGA.

CHAPTER VII.

CUSTOMS RELATING TO THE DEAD.

THE Customs relating to the Dead varied in almost every part of the island, as did also the ideas entertained of their state after death.

The interment of the dead was considered as a duty of the highest importance, especially that of the chiefs; as for poor slaves, little thought was bestowed upon them; they were buried or not, according to circumstances. If the corpse laid in a spot where it was not offensive to the living, there it was left; if otherwise, a hole was dug, and it was thrown into it. But when a chief died, the mournful event was immediately

made known; a loud howl or wail brought all the neighbours together, who joined in the doleful cry. Since the introduction of fire arms, the custom of firing off guns has been adopted, as a powerful aid to the human voice, in testifying sorrow for the dead. A native has no idea of silent grief. The greater the noise, the greater the sorrow; and the longer it is kept up, the greater the honor paid. Every friend or relative shows his respect for the dead, by the number of guns discharged; this is called *he maimai, aroha.*

One of the first things was to make the kaheru, or spade, which was required for the digging of the grave; when such was needed, this was rendered sacred by the karakias which were repeated.* Whilst it was being made, and until the interment, the body laid in state, dressed out in the finest mats, and ornamented with feathers; the mere, the gun, and spear being placed by its side. The grave was then dug in the house of the deceased, in which the body was placed in a sitting posture, the limbs being retained in that position by bandages. The body still being dressed in the best garments, adorned with the family ornaments of green-stone and shark's teeth; it was then wrapped up in a fine sleeping mat, the grave was covered over with planks and a little soil. It is still usual to inter the property of the chief with him, especially all things which have touched his person during his illness, such as garments, &c.

* The karakia used on this occasion, is a very long one; the following is the commencement:—

Ko pi ko pa hua te ata,	Closed up, closed up,
Ka kai e i nga,	(In the womb of night.)
Kainga ngaki o te	With the early dawn,
Matua, i waiho	Eat the sacrifice of the dead,
I te ao nei,	From the cultivation of your father,
Ko pi ko pa hua te	Which is left in the world.
Ata, ka kai-e-,	Closed up, closed up,
E hinu ra, he taro ra,	In early dawn,
Ko te kai, kai namu	Eat the spirit of the fat, the taro,
Ai, kia wangai ia,	Your food to feed you is the fly,
Kai namu ki pai-rau ru,	Eat it in Pairau your abode,
&c., &c.	

Even Christian natives regard the spade used in digging a grave as being tapu, and do not like to use it again, except for the same purpose.

In some parts, it was customary for the widow to spread her mat over her husband's grave, and constantly sleep upon it; but in former times, one or more of the chief's wives would strangle themselves to accompany and wait upon their lord in the other world; for this purpose, also, several slaves were killed, that the chief might not be without attendants. Sometimes, the chief wife would have her husband's head cut off, and dried, and then always sleep with it by her side.

In other places, the body was put into a kind of frame, formed by two pieces of an old canoe, standing about six feet high, and forming a hollow place, in which the corpse was seated on a grating, to allow the flesh, as it decomposed, to fall through. After a certain time, the skeleton was removed, and the bones were scraped; this was the Ngapuhi custom. In the south, where the body was interred, the first *rukutanga tupapaku*, or digging up of the corpse, took place about four weeks after the *nehunga*, or burial, when a feast was made by the relations and friends of the dead; on this occasion, the tohunga extracted two or more of the molar teeth of the corpse, which he tied to a small stick or fern stalk, and then laid upon the food, which was prepared for the oven; this was called *te umu o te pera*, or the oven of the putrified flesh.* The first was tapued for the tohunga; the second oven was for the guests. While the teeth laid on the food, a long karakia was repeated over them; afterwards the ornaments of the corpse, which had been buried with it, consisting of shark's teeth or green-stone, were removed, and worn by the relatives, for the ceremony appears to have been chiefly intended to *wakanoa*, or take off the tapu from the body, so that the ornaments might be again used, which otherwise they could not have been. When the ceremony was over, the two teeth were bored, and worn as ear ornaments by the nearest relative; the body was then again wrapped up in a fine mat, and reinterred.

After two years, the bones were again dug up; this was called *te Ruku-tanga tuarua*, or the *wakanoa-tanga tuarua*, when the hahunga, or scraping of the bones, took place. This

* Psalm cviii., 28—"And ate the sacrifices of the dead."

being considered an indispensable duty to the remains of chiefs, all the friends and relatives of the dead were summoned to assist, and a great feast was given on the occasion. The bones when scraped, were painted with red ochre and oil, and ornamented with feathers; they were then carefully wrapped up in a fine mat, which was also surrounded with several others; this being done, the sacred bundle was deposited in a small canoe, which was elevated on a pole, or oftentimes it was placed in a miniature house, similarly raised up, or else the bones were carried to the top of some sacred tree, and there left on a small stage; sometimes they were put in a hollow trunk, or conveyed to a cave or fissure of the rocks, where they were finally left. But it was not uncommon to burn them; when that was done, it was called the *tahunga*, or burning.

When a person died, food was placed by his side, and some also with him in the grave, as it was supposed the spirit of the deceased fed on the spirit of the food given it.

At Taranaki, the child of a chief was buried in the *whare tapu*, *i.e.* its father's house, in the middle of which a grave was dug, and covered over with boards, on which the family slept. The child had a taro placed in each hand, so that if he descended into the reinga, he might have food. When the relatives thought that the body was sufficiently decomposed, they dug it up, and scraped the bones, which were afterwards placed in an ornamented basket, and suspended from the ridge-pole of the mahau, or verandah, and from time to time the priest karakied over them, to assist the soul in ascending through the different heavens. If it did not reach the eighth heaven, its abode was not very comfortable. The tenth was regarded as the chief residence of the gods. Every time a prayer was uttered over the bones, it was supposed to aid the soul in its ascent. When asked why they placed the taro in the hands, if they thought the soul ascended to heaven, the reply was, they were not sure whether it ascended or descended; they knew the body descended, and they thought it probable the soul did the same; therefore, they put a seed taro in the grave, that, should such be the case, they might be right both ways.

Many, however, of the Taranaki natives had no faith either in the ascending or descending of spirits :* they thought that the dead always remained near their bodies. That the wahi tapu (sacred places), which are generally small groves, adjoining their pas, in which they were interred, were also filled with their spirits; but if a person died a violent death, he wandered about until the priest, by his spells, brought his spirit within the sacred enclosure.

When a chief was killed in battle, and eaten, his spirit was supposed to enter the stones of the oven, with which his body had been cooked, which retained their heat so long as it remained in them. His friends repeated their most powerful spells to draw out his spirit from the stones, and bring it within the wahi tapu.

So also, when any were slain in battle, the friends endeavoured to procure some of their blood, or fragments of their garments, if the body could not be obtained, over which they uttered a karakia, and thus brought the wandering soul within this spiritual fold. These places are still looked upon with much fear, as the spirits are thought occasionally to wander from them, and cause all the sickness their relatives suffer. In them the tuahu, or native altar, the toko and the pataka, or stage for offerings to the gods, were placed: it was thought to be extremely dangerous for the living to enter either them or the houses where the dead were buried; in almost every pa nearly half the houses belonged to the dead. When the owner died, and was buried in his house, it was left, with all it contained; the door was tied up, and painted with ochre, to show it was made tapu, and then no one ever entered it again. These abandoned houses, being in every stage of decay, gave a very

* Whakaeke, a karakia to facilitate the ascent of the spirit:—

I ei! tena te huri,	Alas! this is the turning over,
Te huri ka whakarawe,	The severing the link of life.
Te huri e whano ai koe,	The turning over that you
Ki to tini,	May join the many,
Ki to mano,	The multitude,
Ki to kauariki,	The ariki gone before.
Whakairi atu,	Ascend the road
To ara ki te rangi.	To heaven.

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unsightly appearance to the pa. The reason assigned for burying in houses was, that the chief might still possess the power he had in life, and not seem to be deprived of any of his rights by death.

One sign of grief was cutting the forehead and face with a piece of obsidian, until the whole person was covered with blood; this was always done by the wives of the dead. The tohunga, also, cut off the hair of the relatives, and cast it into the fire; and they eat fern root in the morning. *Kainga i te ata te aruhi.*

When any friends arrive at a pa, it is customary for them to cry over all those who have died since they were last there. They weave a chaplet of green branches, or of a beautiful *lycopodium;** one of the elder females of the party, who acts as chief mourner on the occasion, has a chaplet of dog's hair round her temples, sometimes it is very tastefully made, of a kind of black sea-weed; they then present themselves before the house of the dead, and begin the cry in a low plaintive tone; the lady, who leads the ceremonies, throwing about her arms, and slowly raising her head and eyes to heaven, then casting them down again, and crossing her arms on her breast. Until a person is accustomed to these scenes, he can scarcely refrain from weeping too, it appears so very natural, and the wail seems to come from the very bottom of the soul. The virtues of the dead are repeated, and the following wail is used on such occasions: for a male—*He — — — taku makawe hi.* Alas, the covering or glory of my head, alas. For a female—*Haere e hine e wai i te ara o tupuna, kia karanga nui mai kei o kui ha, kei o matua, hei karanga mai ki a koe.* Go, O lady, pursue the path of your ancestors; call loudly to your female and male ancestors, they summon you.†

* He pihi mo nga Tupapaku. A lament for the dead.

Taku hei*, he piripiri,	My fragrant bundle the piripiri,
Taku hei mokimoki,	My fragrant bundle the mokimoki,
Taku hei tawiri	My fragrant bundle the tataka,
Taku kati taramea,	My sweet juice of the taramea,
Te hei o te pounamu,	The companion of the green-stone,
I haramai ai — e,	Is gone—alas, to
I runga te Angai-ia-ana.	The Angai — e —.

† This was called *He Pare* or *Taua.*

* The hei was a little scent bag or bundle tied to a string and worn round the neck.

The *tangi*, or wail, was not confined to the dead; whenever friends met, the tangi was raised, they cried over each other. This ancient custom probably arose from the insecurity of life in former days; those who had escaped from their constant fights, when they met, cried over each other as though they had been dead: even we sometimes cry for joy, at seeing any dear friend, relative, or child, who has had any great deliverance from danger; the custom naturally becomes general amongst a savage and warlike race, like that of the Maori.

When the dead were buried, the following pihi was used, by the side of a running stream, in which a staff was stuck.

To ko kai i te po,	Place a staff for the po or night,
Te po nui,	The great po,
Te po roa,	The long po,
Te po uri uri,	The dark po,
Te po tango tango,	The gloomy po,
Te po wawa,	The intense po,
Te po te kitea,	The unseen po,
Te po te waia,	The unsearchable po.
Tena toko ka tu,	Behold the staff stands,
Ko toko o	The staff of
Tane rua nuku.	Tane rua nuku.

This was followed by one for the living. Another staff was then stuck in the water, and the priest said:—

Toko kai te ao,	Place a staff for the day,
Te ao nui, te ao roa,	The great day, the long day,
Te ao marama,	The bright day,
Te ao whekere,	The gloomy day.
Tena toko katu,	Behold the staff stands,
Ko toko Ikurangi,	The staff of the end of heaven,
Ko toko te wai ao,	The staff of flowing light,
Ko toko te ao marama,	The staff of the bright world,
Oti mai ki te ao.	This is all for the day.

The prevailing idea of the abode of spirits was, that they went to the Reinga, which is another name for Po or Hades; the word *Reinga* literally means, the leaping place. The spirits were supposed to travel to the North Cape, or land's end, and there passing along a long narrow ledge of rock, they leaped down upon a flat stone, and thence slinging

themselves into the water by some long sea-weed, they entered Po, the Reinga being the passage to it.*

It was supposed that there were several compartments in Hades, the lowest being the worst, having no light or food, and there the spirits were thought gradually to pine away, and to be finally annihilated. Spirits were thought to require food, and to feed upon flies and filth; but they had also the spirit of the kumara and taro. Before a soul enters the Reinga, he has to pass a river called Waioratane, the keeper of which places a plank for him to go over; sometimes he will not do so, but drives him back to the upper regions, with friendly violence, in order that he may take care of the family he has left behind; so, likewise, if he has not partaken of the food of the Reinga, he may return again to the earth. If a person has recovered from a dangerous disease, or from anything which threatened his life, he is said to have reached Waioratane and returned.

The following account was given me of an old woman who was said to have died near Rotorua not many years ago:—She was taken ill and died, as they thought. They laid her out in the native fashion, on a bier in her house, and then rubbing the door over with red ochre, as a token of its being tapu, her relatives left her. Some days after, two natives were paddling along the coast in their canoe, when an old woman called to them to take her into the canoe. They landed, and were rather frightened at her appearance, her eyes being sunk in her head and glassy. She gave the following account of herself:—She said, she had returned from the Reinga; that after her death, she came to a water, where some one met her, and bid her run and call for a canoe, otherwise she would be stopped by a large bird; she accordingly ran with all her might, and called for one, which immediately came for her,

* The spirit of a person who resided in the interior generally carried with it some tohu or remembrance of the part it came from, such as a leaf of the palm tree; that of a person on the coast took with it a kind of grass which grows by the sea side. A portion of these tohus are left at its different resting places on its way to the Reinga; these little bundles of leaves so left are called Waka u's. A green bundle denotes a recent death.

with one of her deceased relatives in it, but she had only just time to get into it, before a great bird came and tried to stop her; she soon reached the other side, and saw a kainga, where they were just sitting down to eat their food; she recognized several of her acquaintance; they offered her a fresh-made basket with food in it, but her relative warned her not to eat of it, otherwise she could never return; so when they pressed her to eat, she would not touch it, and when she looked at the food they had given her, she perceived that it was filth. After some time, her relative bid her get up and return. She obeyed, and he told her that she might go back to the earth, as he wanted her to take care of his grandchild, for it was too young to be left, and she was the only relative remaining to bring him up. When she stepped into the canoe, another tried to stop her, and wanted to go likewise; it was her evil spirit. After some time, it was permitted. Her relative gave her two very fine seed kumara. When she reached the shore, the evil spirit likewise wanted to get out, and hinder her from doing so, but her relative would not permit him to leave the canoe. The banks of the coast were very steep; there she saw the roots of the pohutukawa, which she laid hold of to pull herself up by, but immediately she had put her hands upon them, a number of potiki (infant gods, the most malicious of all,) ran up, and were going to pull her down, when she bethought herself of the seed kumara, and threw one amongst them, and whilst they were scrambling for it, she climbed up, but before she could reach the top, they returned; she then threw the second kumara amongst them, and thus diverting their attention, she reached the top, and escaped, and safely arrived at her house, where her spirit again entered her body. She got up and tried to open the door, but could not, as it was fastened outside. She then managed, though very faint with hunger and weakness, to creep out at the window, and seeing a bowl with the remainder of the ochre in it, which had been used to paint her door, such was her thirst, that she drank it all off.*

There are many stories told of persons who have descended

* This poor woman appears to have been in a trance.

into the Reinga and returned. One is said to have gone there, who stated, that when he jumped into the sea, he found it was of no great depth; there was a large place below, into which the sun shone; he saw a door, which he tried to open in vain, it was fastened; so after having knocked some time to no purpose, he wisely determined to revisit the earth.

Another man went down, and there married a lady, with whom he returned to his own place. After some time she persuaded him to go back with her to the Reinga, so they went to the jumping place; when they got there, she told him to go first, but giving the lady the precedence, he bid her take the first jump; after some dispute, she at last did so; her timid partner, changing his mind, then returned home, and left his wife in the Reinga!

THE CARVING ON A TOMB.

THE PA OF TE AREBO ON THE MANGA-NUI-A-TE-AO.

CHAPTER VIII.

TINI-RAU.

THE natives have innumerable traditions, which are generally known, and no one who has any claim to be thought an orator would think his speech complete, if he could not find some appropriate sentiment from one of these traditions or songs, to enrich it.

The following is a well known one, and though containing a great deal of the marvellous, it is still viewed as an historical account of some of their most distinguished ancestors, and of the commencement of their wars.

Tini-rau was a great chief, some say of the middle island, but others of Hawaiki; he was celebrated for his fine form and his great vanity; he had several pools filled with beauti-

fully clear transparent water, which served as looking glasses to admire himself in. He also kept a stud—not of horses, for they were then unknown, but—of whales: these were his *mokai*, or pets, one of which was called Tutunui. The fame of this chief reached the ears of Hine-te-iwaiwa, a lady of a distant tribe, who was also remarkable for her great beauty; she fell in love with him, from the report, and at last nothing would satisfy her, but she must go and see him. One day when she was out with the women of the pa, gathering muscles, she suddenly jumped into the sea, and dived down; she came up again near a rock, at a little distance from the shore, on which she rested for some time, then diving down again, she had a long submarine journey. Meeting with many adventures, and holding long conversations with the different fish she met with, especially the shark and the kahawai, at last, she came up near the abode of Tini-rau, in the form of half fish and half woman; she then resumed her usual shape, and sat down considering which would be the best way of introducing herself to the chief.

Being aware of Tini-rau's admiration of himself, the plan she adopted to attract his attention, was to spoil his looking glasses, by jumping into them, and rendering the water muddy.

Now Tini-rau was so particular about his looking glasses, that he kept an owl as their guardian, who, perched upon a lofty tree in the vicinity, always had his eye upon his charge; immediately therefore that he saw Hine-te-iwaiwa floundering about in them, he called out to Tini-rau, who was sitting on his elevated stage; incensed at the insult, he came down at once and went to the pools, where he soon discovered the cause, and equally soon formed an attachment with the lady.

Tini-rau's wives, however, did not admire their new companion, so much as their lord and master; he was therefore obliged to keep her apart from them. After some time, Hine-te-iwaiwa gave birth to a child; this event caused her to be viewed with still greater hatred by the jealous ladies; two of them determined to kill her. She was naturally in great fear, but as they separately approached her, she had time to utter a potent spell, and then threw a stone at the first, whose body burst open, and behold it was filled with green stone; she

treated the second lady in the same way, and with a similar result. Thus green stone was formed.

After some time, Hine-te-iwaiwa returned to visit her friends, and Tini-rau missing her society, went to her village; when he approached the place, where she lived, he saw some children playing at the back of the pa, in a swamp, which was covered with the kakaho or reeds: he hid himself amongst them, and then made a noise to attract the attention of the children, who came to see what it was, and then he recognized his own child by its ear ornaments. He sent it to its mother, with a little scented bag, she had given him, and which he constantly wore round his neck. The child went, and its mother immediately recognized the love token, and came to him, bringing him into the pa, where he was received and welcomed with great distinction, and many feasts were given on his account. In fact, their entire stock of provisions was soon consumed, and to increase the evil, they were unsuccessful in fishing. Tini-rau saw their destitute state, and promised them a plentiful supply of fish the next morning, provided they all remained in their houses with their doors and windows closed during the night, and did not open them until the morning. This they readily agreed to do. He then uttered one of his powerful spells, and immediately a great rushing sound was heard, which continued during the whole night, and in the morning when they opened their doors, they were amazed to find all the inside of the pa filled with every kind of fish, which reached up to their very watas.*

After staying some time with the relations of Hine-te-iwaiwa, they returned to Tini-rau's abode, where she again became a mother; but when the child was born, her husband began to slight her, and went to live with one of his other wives. When Hine-te-iwaiwa thought she was near her confinement, she sent two of her slaves to bring Tini-rau, that he might catch some fish, for which she had taken a fancy. When her slaves reached the outside of the pa, they called out

* The wata are high food stores or stages, erected on poles about five feet from the ground, to secure them from dogs and rats.

Tini-rau-e. He answered, -e- Your wife is unwell, and very near her confinement, she wishes you to catch her some fish. Tini-rau went on board his canoe, and reached his wife's abode. He demanded, What is the matter with you? Hine-te-iwaiwa replied, my child, which is about to be born. When he had seen her, he made a fence of nettle-branches and briars bound with flax, around her house, and left her, that she might not be able to leave. Her heart was very dark, at such treatment, and shortly afterwards the child was born. When Tini-rau heard of this, he went and began to open the fence of nettles and brambles. But being deeply grieved for his want of love, Hine-te-iwaiwa, cried to her brother, "O Rupe,* come and take me and my child away." Rupe flew down at once. When Tini-rau returned, Rupe with the child and its mother were gone, he had folded them up within his wings and flown away. Tini-rau called out as they went, "O Rupe, bring back your sister and the child!"

Hine-te-iwaiwa said to her brother, "Do not consent, O Rupe, rather give him back his child." He gently let it fall, and Tini-rau caught it. He fed it with water, the child grew, and he named it Tu-huruhuru. One day, the children went to play at the teka,† some cast their stalks—they did not fly. Tuhuruhuru threw his, having first uttered this karakia:

Taku teka nei,	You are my teka,
Ko te teka nawai,	The teka of whom?
Ko te teka na Tuhuruhuru,	The teka of Tuhuruhuru.
Te roko hina te rokohana.	Overtake the other sticks and arrive first.

Jealous of his skill in throwing the teka, the children mocked him. There goes the teka of this bastard, where is his mother?

Tuhuruhuru heard their taunts, and when he returned home he demanded of Tini-rau his father, where is my mother? Tini-rau replied, I don't know; you can't reach her; the child demanded, but where is she, you do not tell me, lest I should go to her. Tini-rau replied, you are welcome to go, if you

* Rupe was a pigeon and the parent of it. He was brother to Hine-te-iwaiwa; he came from Hawaiki, to look for her

† A game with fern stalks, which are thrown to see who can cast them the furthest, and hit a mark.

like, but listen to my advice; when you have reached a burnt piece of ground, go and roll yourself in the ashes, to disguise your countenance, that they may think you are a slave. Tini-rau said, is your heart strong to go? the child replied, Yes it is strong. He then directed him. When you have reached the pa, offer to carry water for Rupe, and when you have brought it, do not pour it into the mouth, but into the nose of Rupe. In the evening, when Hine-te-iwaiwa stands up to dance with the damsels of the place, then do you utter a karakia. The child said, But what karakia shall I say. Tini-rau replied,

Te tu o Hine-te-iwaiwa	The fig leaf of Hine-te-iwaiwa
Makere makere	Has fallen fallen,
Te Taupaki o Hine-te-iwaiwa	The covering of Hine-te-iwaiwa
Makere makere	Has fallen fallen.

Tuhuruhuru having received his directions, set off. When he arrived opposite the place, he saw the women who came to carry firewood, he therefore rolled himself in the ashes that they might take him for a slave child. Having reached the dead wood, he laid down amongst it. When the women, who came to collect it for fuel, saw him there stretched all his length, they cried out, Here is a nice young slave for us, he will do for Hine-te-iwaiwa. On reaching the pa, they therefore turned him over to her; she said "Oh, he will just do to carry water for Rupe:" before long he was sent for some. When Tuhuruhuru had returned, with the water, Rupe held out his hands, but Tuhuruhuru poured it up his nose. Rupe cursed: the young slave has poured the water up my nose; he ran after him, and gave him a beating. Tuhuruhuru cried, complaining,

In vain have I come!
Rupe is my uncle,
Hine-te-iwaiwa is my mother,
And Tini-rau is my father.

Rupe said, the little slave grumbles and cries.

In the evening, Hine-te-iwaiwa and her damsels began the dance. Then Tuhuruhuru uttered his karakia:—

The garment of Hine-te-iwaiwa has fallen, fallen,
The garment of Hine-te-iwaiwa has fallen, fallen.

Hine-te-iwaiwa turned aside and stooped down, because she

had dropped her garment. Some of the young women heard it, and said to Hine-te-iwaiwa, the young slave has been making game of your taupaki. Hine-te-iwaiwa ran after him, and gave him a beating. Tuhuruhuru cried, lamenting—

In vain have I come:
Rupe is my uncle,
Hine-te-iwaiwa is my mother,
And Tini-rau is my father.

He ran crying out of the house; she heard her child crying, and ran to catch him, being grieved for what she had done, saying, Alas! my child, my youngest, that I should beat you. Tuhuruhuru thought they now knew him, he fled; they pursued and pursued, but could not overtake him; he ran into the water to cleanse himself from the ashes. Hine-te-iwaiwa called, O Rupe, fly down at once, and catch your child. Rupe flew down to the water, he caught him up, and brought him back to the pa. Hine-te-iwaiwa cried over her child, whom she had now recognized. Alas! alas! my child, who was abandoned! After she had finished her tangi, she asked him, what message did his father send to her. Tuhuruhuru replied, he said we and Rupe must return to my naming.* Rupe and his sister agreed to accompany him. They reached the abode of Tini-rau; he was rejoiced to see his wife, his brother-in-law, and his child. They slept, and the following morning, as soon as it dawned, he sent off a messenger to assemble all the chiefs for the naming of his child. All agreed to come; Kae also came; they called him Tuhuruhuru, his first name was Tu-ai-takaroro. The meaning of this new name is The plumage of Rupe. When the ceremony was over, all returned to their homes, but Kae remained. After most of the company had dispersed, Kae inquired, Where is Tutunui, the pet of Tini-rau, the mokae of my grandchild? will it not serve as a bridge to carry me over? Tini-rau replied, By no means, lest your grandchild's pet should die. Kae replied, No, I will be very careful of him. Tini-rau at last consented, but gave him this direction:—"E hia hia koe ki te mimi me mimi ki te papa maui, e hia hia koe

* To the ceremony of bestowing a name upon him.

ki te tiko, me tiko koe ki te papa maui." Kae agreed to all this. Tini-rau afterwards charged him, when he approached the pa, and he shakes, you must get off, and go on shore, lest you chafe his belly against the bottom, and he should die. Kae assented, saying, Yes, I am aware of it, and will do as you say. He then got on the back of the pet whale, but he paid no attention to the directions given him, for when he got outside to sea, ka hiahia ia ki te mimi, ka mimi ia ki te papa matau, ka tiko ia ki te papa matau; when he approached the shore, which is close outside the pa, Tutunui began to shake. Kae paid no attention, he still kept on his back, he chafed his belly against the bottom. Tutunui, the pet whale of Tini-rau was killed, the people of that pa cut him up, and cooked him. Tini-rau kept waiting for his return: night passed away, the morning also, and yet he did not come back; at noon, the tonga or N. E. wind arose, and brought the smell of the ovens to his nose. Tini-rau cried in his sorrow, the fragrance of Tutunui is wafted from haruru atea, (a place of Hawaiki). From that time, from the death of Tutunui, the heart of Tini-rau became dark. He exclaimed, I must have Kae for my revenge. After many nights' thought, he said to his wife and to the women of his place, Go and fetch Kae; the women answered, We don't know him. Tini-rau replied, You will find him out by his teeth; but, they said, How shall we be able to see them? Play some silly game, was the reply. Enough, the women agreed; they got into their canoe, and paddled away. When they reached the pa, they entered the house where Kae lived. They found that *tutau*, or singing in turns, *he whae* (cats' cradles), *he haka* (singing with gestures), and *he waiata* (songs), were the amusements of the evening. But Kae did not laugh. They inquired, What is the haka that will make him laugh? They at last found the *pua pua*, the *waitoremi*, the *anaana*. They sung the *waitoremi:* he laughed. They saw the hollow space, Kae had lost his front tooth; this was sufficient, they gave over. They repeated this rotu,* or charm, to send him to sleep:—

* The rotu is a potent spell to throw a person into a deep sleep; the same word is used in Tahaiti for prayer.

O mata e tiromai,	O eyes that behold,
Nana tu wakarehua,	Be you closed in sleep,
Tu wakamoca, e moe,	Be you fast bound in sleep, sleep.

He tried to resist its power, and placed two pieces of pearl-shell over his eyes, to make them think he was awake: but in vain. Kae could not withstand the charm; he fell fast asleep; he was completely overpowered, with every one in the house as well. They then went gently and carried him on board their canoe, and paddled off with him to their house; there they laid him by the pillar of the house, and left him to sleep.

In the morning they heated the oven; sow-thistles and other leaves were used as a wariki or covering for it, and food was placed in a basket by the side; they then awoke Kae. Sir, Sir, arise, although you sleep alone there. Yes, he replied, this is my sleeping place; come then to eat: he came. Tini-rau motioned him to his place on the green covering of the oven; he sat down upon it, and stretched out his hand to take the food; they then poured water over his back; the thick steam from the heated oven beneath immediately arose, and stifled him—Kae was dead. They then covered him over with the leaves: he was cooked and eaten.*

* In another version of this story: Tini-rau despatched his sisters; when they discovered Kae, who had built himself a new house, they sent the exact pattern of it to Tini-rau; he caused a fac-simile of it to be made; they then rotued the entire pa, carried off Kae, and laid him in the new house. In the morning, one went into his house and awoke him, saying, well Kae, where are you? he replied, where should I be, but in my house. Another crept in and said, well Kae, where are you? he looked about, but could find no difference, as both houses were exactly alike; he said, I am at home. A third came; and thrusting the door a little aside, demanded, Well, Kae, where are you? Kae looked out, and saw a different scenery, and said, I don't know. They then told him where he was, and killed him.

Ko te mea i kai kino ai te Tangata maori.

Na Kae i timata, ko tutunui he tohora, Titiro ana nga tamahine a Tini-rau, ko Kae ka patua na Tini-rau: i patu kai rawa, muri iho ko Tuhuruhuru, ka patua hei utu mo Kae: ka ea te mate o Kae, ka utua e Wakatau: ka mate ko Mango pare, ko Manga waho .Na titiro ana a Wakatau, ka tahuna te ware o te Tini o Manono. Ka tahi ka tupu mai ki nga uri: ka tahi ka kainga te tangata no te witinga mai o Tainui o te Arawa, o te mata atua ki tenei motu ka timata ai te kai tangata.

Na Hoturoa tenei Korero.

Matuka and Witi were two great cannibals. After having killed and eaten many persons, Matuku murdered a great chief, named Waheroa, and carried off his wife. His friends, however, determined not to suffer such a crime to go unpunished, they therefore went to the wood, and selected a suitable tree for a canoe, that they might pursue after Matuku; having found one, they set fire to it, and burnt it down, but during the night **Te tini-o-te Hake-turi* (Hake-turi's flock of little birds) came and raised it up again. They had therefore a second time to burn it down. Haki-turi, however, returned with his multitude in the night, and again made the tree whole; this was repeated several times. Wondering what could be the cause, they determined to watch; having, therefore, burnt down the tree, they hid themselves near it, and when *te tini-o-te Hake-turi* appeared, they suddenly made such a great noise, that the birds flew away. Some of the trees themselves were so alarmed, that they held down their heads, and have never been able to raise them up since; amongst these, were the *ponga* (a fern tree) and the *kareao* (supple jack), whose tender shoots are now always bent. When they had adzed out the canoe, and sewed on the top sides, and got everything ready to go to sea, they found the thicket was so dense, that they could not launch it. They therefore repeated this karakia:—

Waea turihunga,	Thrust aside the thicket,
Waea taramoa,	Thrust aside the brambles,
Ka puta ki waho,	And Witi and Matuku
Ko Witi ko Matuku,	Shall come forth.†

The thicket immediately opened. The canoe was then launched, and all the warriors embarked. The name of the canoe was *Riwaru.*‡ They pulled over to Matuku's residence;

* Te tini-o-te Hake-turi appear to be a kind of fairies, in the form of small birds, and in very large numbers. In the myth of Tawaki, Tongo hiti is spoken of as being the chief of a similar race, although he himself was a glow worm.

† This is a saying for the beginning of a quarrel:—Push aside the barriers, and anger will burst out.

‡ The canoe had three names:—
The first, Riwaru, because the damp of the forest made it green.

on arriving at the place, where they expected to find him, they discovered that he was from home, but the woman they were in search of was within; they asked her how they might most easily capture Matuku. She advised them to place a large noose over the door, and to conceal themselves in the sides of the house; but she recommended them by no means to attempt to catch him by the neck, but by the waist, as in the former part he was too strong to be held. They soon heard him coming, for he made the ground shake under his feet as he went along. He had a load of human flesh on his shoulders, which he threw down as he approached the door. The woman called to him, but suspecting some treachery, he said,

Piro piro haungaunga taku kai, he tangata,
I scent my food—a man.

She assured him all was right, so he crept in on his hands and knees; as soon as he got his head and shoulders in, they drew the noose tight and secured him. They cut off one of his hands, but he told them they could not kill him; this he repeated, as they chopped off each limb. But when they had severed his head, he died, and according to some accounts, was changed into the bittern, which still goes by his name.

When he was dead, the warriors asked the woman how they might also capture Witi. She told them where they would find the den in which he lived, and said, that if they placed a noose over it, and made a noise, the monster would be sure to come out and attack them, as he did every one who came near his abode. They did as she advised, and when he put out his head, they immediately drew the noose tight and despatched him with ease.

The first person who reached New Zealand, is acknowledged by all to have been Kupe; he came in the canoe *Mata-o-rua* to Wanganui-a-te-ra, seeking for his wife Kura Marotina, who had been carried off by his younger brother Hoturapa. He went from the place of his landing as far as Patea; there he

The second, Tuirangi, when it reached the sea, it was painted and ornamented.

The third, Pakawai, when it was drawn up on shore.

heard the cry of the kokako inland, and mistook it for the call of a man. Hua noa he reo te tangata, he exclaimed, and sent to see who it could be, but found no one. Not seeing anything of her, he set up a post there, and returned to Wanganui-a-te-ra, and thence again to Hawaiki; hence the saying—

Hoki Kupe, e kore ia e hokimai,
Come back, Kupe, he cannot return.

Several extraordinary works are attributed to him; such as severing the two islands asunder, thus forming Cook's Straits, and also cutting off New Zealand from Hawaiki, to which it is said to have been previously united. (May there not be here preserved some remembrance of a grand Southern Continent being submerged).

Ka tito au, ka tito au, ka tito au,	I sing, I sing, I sing,
Kia Kupe te Tangata,	Of Kupe, the man
Nana i tope tope te whenua,	Who cut off the land,
Tu ke a Kapiti,	Stands apart Kapiti,
Tu ke Mana,	Stands apart Mana,
Tu ke Ara pawa.	Stands apart Ara pawa.
Ko nga tohu tena,	These are the signs
A taku tupuna,	Of my ancestor,
A Kupe, nana iwaka	Of Kupe, who went over
Tomene Titapua,	Titapua,
Ka tomene au te whenua-e-.	Who went over the land.

It was from the account Kupe gave when he reached Hawaiki, that other canoes came; six are said to have arrived together. The chief of this second expedition was Turi. He is universally allowed to have been the first person who settled on the western coast; and by all the inhabitants of that part, was regarded as a kind of demi-god.

Turi is said to have fled from Hawaiki on account of a quarrel. Popouakoako, his younger brother, at the ingathering of the kumara, offered one to Uenuku, the ariki, (the god of the rainbow,) who was so indignant at the smallness of the offering, that he swallowed both it and the offerer together. Turi, in his anger, slew Oe-potiko, the son of Uenuku, and eat him. The *manawa* or lungs he carried to Uenuku, who having eaten them, perceived they were those of his own son. He then uttered a powerful spell:—

Tikina atu te tini o nga ti rongotea,	Bring me the many,
Wakataka mai, kia tini,	Of nga ti rongo tea,
Kia mano,	Let many, let a multitude fall,
Kia nga kia te mate oe-potiki,	Let oe-potiki work death.
Koreka te kai mua,	The first vengeance
Runa mai rongo e—,	Is sweet, assemble
Ka runa ha-i——	The rongo he, assemble.

When Turi heard that this karakia had been uttered, he went and brought his canoe, Aotea, from his father-in-law, Toto.* Turi embarked, but he forgot in his haste the *tata* (baler) of his canoe, which was called *Tupua oronoku*; his paddle was named *Kautu ki te rangi.* The pukeko, the rat, the green paroquet, the moeone (a small bronze beetle), the awato (the grub of a sphinx moth, which preys on the kumara), the kumara, the karaka, the native calabash, were taken with him, also his god, who was carried by his priest Tapo; but before he had proceeded far, he pushed Tapo into the sea, for his supposed filthiness. Maru grumbled at the unjust slight showed to his priest, and said by the mouth of Tapo, if you leave without my servant on board, we shall never reach Nukuroa (New Zealand); place me on the out-rigger *(tu ama,)* and we shall reach *Uku-rangi* (New Zealand). Turi consented and took him again on board. He went on shore at Motiwatiwa, (there he killed his dog Iki iki rawea,) there Potoru eat him, and he became deranged by doing so; and was lost with his canoe in the Gulf of Parata.†

Turi landed at Wangaparaoa, where he planted the karaka, thence he sailed to the Aupouri (North Cape), thence to Aotea, and there he left his canoe, which was turned into a rock, which is still to be seen. He went inland, and named all the rivers Kawia, Marakopa, Mokau, Moakatino, Tangapo-

* Another tradition states, that Toto built his canoe in a small river named Tau-toru, and when finished, gave it to his son-in-law Turi, who made a sail for it, which they called *Mata o rua,* and sailed to Witi Marama.

† Te Waha o te Parata. It was supposed that the ebb and flow of the tide is occasioned by the ocean rushing down the throat of Parata and being vomited out again. In this way a very broken sea was supposed to be occasioned. Kupe had a narrow escape from the Korokoro o Parata; hence the saying, no canoe can go where Kupe went.

rutu, Mimi, Rini, Waitara, Wai o ngana, Wai Wakaio, Kau pokonui, Puni, Waingangoro, Tangaoe, Hinga ape, (so called from his slipping there, a most appropriate name, the descent to this river being over a very slippery rock.) Turi named all the rivers from Aotea to Patea; and Hou, all from that place to Wairarapa. At Patea he planted the kumara, at a spot called Heke heke i papa, where he saw Kupe's post, which stood on Rangi tawhi. He took up some of the soil in his hand, and smelled it, calling it a rich soil, hence the saying for good ground, this is the earth that Turi smelled; there he killed his dog, Mata Ware. He said to Taneroa, his daughter, either the men or his children have stolen it. At this word Taneroa fled, and went to live at Papa wero, where she had two children. She said to them, when you grow up, there will be food enough for you at Rawaira-ra, (on the other side of the river,) at the place of her brother, Turanga i mua. Turi and his son slew* the men of this island. The name of that race was the Kohi-kohi.

When Turi left his pa, to go to fish or to work in his cultivation, that his enemies might not be aware of his departure, and also that he might take all his people with him, and not be obliged to leave any behind, to guard the pa, he placed a matuku, or bittern, in it, so that when any one came they might hear the cry of the bird—hu, hu, hu, and fancy he was at home. And to strengthen the matuku in the defence of his pa, he uttered the following incantation:—

Ko te Matuku i hea	The bittern from whence,
Te Matuku i Wai aua,	The bittern of Wai aua,
He Matuku, a ha te Matuku,	The bittern, what of the bittern?
Matuku tau tiaki, tau aroaki,	The bittern, the guardian, the overlooker,
Tau aro aki.	The rustler of the wings,
Te waka rongona manawa,	The imitator of the hum of men,

* That there were inhabitants of the land before the arrival of the Maori race appears highly probable, since they not only state as much in their traditions, but also record their having gradually driven away a race far inferior to themselves, and compelled it finally to take refuge in the Chatham Isles. This despised people, by way of reproach, were called Kiri waka papa, which we may translate bare sides, from its ignorance of clothing.

Te korero te wakarongona a te	Let your voice resemble,
Wananga, waka tikaia,	That the enemy may be deceived,
Kia tika,	Be quite correct; be perfectly correct,
Wakatonu hia kia tonu hau e	
Kia tonu,	Your imitation,
Ko te Matuku i hea,	The bittern from whence, [&c.
Ko te Matuku i Waingongoro, &c.,	The bittern from Waingongoro,

This is repeated to each of these rivers, Tangahoe, Hingahapa Patea, Whenua-kura, Waitotara. When the Matuku heard this incantation of Turi, he was strengthened to hu, hu, hu, in the pa, and thus those who came, hearing his voice, thinking it was Turi, were afraid and fled away.

A great love for Hawaiki, his country, then seized him. He committed suicide by running into the Patea, and drowning himself. This is all;—so concludes the native tradition. The sites of Turi's house, Matangirei, and his kumara farm, at Patea, are still pointed out; and an old man living there said, that in his early days, the land marks, which were sculptured stones, sixty in number, still remained; but when the Gospel came, they destroyed them all. Turi's well is yet pointed out.

Nga hui came from Hawaiki to see a quarrel between the Mata and the Pounamu, which had its origin in that island. He landed on the East Coast, at Wangaparau, and came to Tauranga, and from thence to the Wairere and Taupo. He then crossed over to Kapiti, Arapawa, and Arahura, near Wakatupa; when he reached that place, he obtained the Pounamu (green stone) in a lifeless state, and there he laid hold of the Kaukau matu and Tukurangi; from thence he returned to the Arawa Mountains, and there was the moa, at the waterfall, and there he killed one, and carried it in a *taha* (bark basket), and went back to Hawaiki, and told the chiefs of Hawaiki, Tamate Kapua, Nga Toro i rangi, and Hotu roa, yonder is the fine country named Aotea roa, the large country. These persons said to him, How shall we cross over to it? he replied, Let us build canoes. The canoes were commenced, the first, Arawa; the second, Tainui; the third, Aotearoa; the fourth, Taki-tumu; the fifth, Kura-haupo; the sixth, Tongamaru. They all left Hawaiki together; when they were

putting on the haumi, or stern part of the canoe, which is a separate piece, joined on to the end, they accidentally killed Mania's son, whose name was Tutenana hau; the builders of the canoes were therefore anxious to finish them as quick as possible, and get away before the child was missed. Being a chief child, he was in the habit of going about visiting his friends, and staying ten days at a time, they knew he would not be missed for some time. They therefore made haste, and paddled away from Hawaiki, having buried the child near the place where they adzed out their canoes.*

The Arawa first sailed. The chief of it, Tama te Kapua, called to Nga toro i rangi, to come and eat their food at sea, or *tupeke*, that is, do away the tapu, by making it *noa* for them, that they might eat on the voyage, which they could not have done till the principal chief took off the tapu, so that they might prosper. They succeeded in persuading Nga toro i rangi to go on board, also his wife Kearoa, and so he went with them to Aotea roa. Nga toro i rangi did not live inside the canoe, being too sacred a person, but on the top, their canoes having houses built on them with wooden side poles, and were roofed with raupo. They landed at Wangaparau, and came on to Wake-tane, and Maketu, and there left the Arawa, where she has ever since remained, turned into stone. The Tainui went to Kawia; its chief was Hoturoa. The Aotea roa remained for a time at Hauraki, and thence sailed to Otahuhu in company with the Tainui and Tonga maru, where they hauled the canoe across the isthmus.† The Aotea roa remained at Aotea; the Tainui at Kawia; and the Tonga maru at Nga ti awa.

Some time after they left Hawaiki, the young child Tute, nangahau Mania's son, was missed, but they could not discover what had become of him, until Tuparaunui, a large

* Another account states, that this boy was not killed by accident, but designedly, by Hoturoa, for mocking his work as he was adzing out his canoe; and that he buried him on the spot, strewing the chips of his canoe over it to avoid detection.

† From the Tamaki to Manukau there is a portage of not more than a quarter of a mile, called Ota huhu: by dragging their canoes across this, they passed from the Eastern Sea to the Western.

fly and an ancient god, came to their aid, by his exquisite power of smell, he found out where he was buried, and by his low thrilling sound over the spot, enabled them to discover the poor child's remains.

At the foot of Pukenui, a volcanic hill, about three miles distant from Waimate, Bay of Islands, there is a very fine lake, from five to seven miles long, and two or three broad, at an elevation of more than seven hundred feet above the level of the sea; it is called by the natives Mapere. There is a curious tradition relative to its formation. They state that, once it was a plain, containing five villages; in one of these, situated near a wood, lived a chief, who, wanting some water, when his wives and slaves were from home, and being ashamed to let his neighbours see him draw it at the public fountain, went and began to a dig a well in a retired spot; but no sooner had he dug down a little way, than flames burst forth from it, which rapidly spread, and consumed the trees and village; large stones also were shot out, but, after a time, the fire was exhausted, and water gushed up, which formed the present lake. The survivors preserved the names of the places and families by calling the head lands after them. Two old chiefs still living at Mawe, a village on its banks, declare that, when they were boys, watching with their tribe, by the side of the lake, for fear of their enemies, in bravado they ran up the hill Putaia, a very sacred spot, which has several remarkable fissures in it; down one of these they threw some stones. Afraid of what they had done, they ran away, when a tremendous rumbling took place, and the earth shook under them until they were so frightened that their teeth chattered. After some time, they saw an island suddenly rise up in the middle of the lake, which extended nearly across it; it remained the whole of that day, and then gradually sunk, leaving a shoal in its place, which is still to be seen, the deepest water being near the shores.*

* This tradition is probably founded on fact. That the site of the present lake was a wood, is evident from the number of trees which are still standing in the water. When Captains Ross and Crozier came to Waimate, they cast the seine into the lake at some distance from the shore; but it was so entangled

The following is a list of the Canoes which are reported to have brought the first settlers to the island:—

1. *Mataorua.*—Its chief was Kupe; it came to Wanganui a te ra (Port Nicholson). Kupe went back to Hawaiki. The Nga te rua nui came in it.

2. *Aotea.*—Turi was its chief; it brought the *karaka*, which was first planted at Aotea, the *kakaua* (kumara), the *para tawiti*, or yam. The name is now given to an edible fern, the former being lost. The pukeko, kiore, kakariki, and all plundering birds came in it; also the Nga-ti-rua-nui, Nga rauru, Wanganui, and Ngatimaru. This canoe is also called *Aotea roa.*

3. *Tainui.*—Hoturoa was the chief, Waikato, Nga ti Raukawa, Nga Puhi, Nga ti Awa. The anurangi, a kind of kumara, came in it.

4. *Arawa.*—Nga Toro i rangi was its Ariki, and Tama te Kapua its chief. The ancestors of the Nga ti wakaue, and the Nga ti Porou were in it. This was a double canoe.

5. *Kuru aupo.*—Ruatea was its chief; Nga ti Apa, Taranaki, Nga ti rua nui, Nga ti Kahungunu were in it.

6. *Orouta.*—Uengapuanaki was the chief; Nga ti Rua-nui came in it.

7. *Taki tumu.*—Tamatea-hua tahi-nuku roa, was the chief; Nga ti Rua nui.

8. *Matatua.*—Rua auru was the chief; Nga ti rua nui, Nga ti Kahungunu. The taro was brought in this canoe.

9. *Pangatoru* (according to another account this canoe is called *Papakatoru*).—Its chief was Rakewananga ora; Nga ti rua nui, Nga Rauru came in it. (Some traditions state that this canoe did not land its men, as the natives opposed their doing so.)

amongst the stumps at the bottom as to be almost torn to pieces, bringing up large branches of trees with it. The greatest depth of the lake was found to be five fathoms. From it flows a river over a ledge of rock, to the west, and falls into the Hokianga. This ledge is doubtless a stream of lava, which, crossing the lowest part of the plain, stopped its drainage, and thus formed the present lake, which might, with a very little expense, and no doubt some day will, be restored to what it must have been—one of the most fertile plains in this part of the island.

10. *Tokomaru.*—(This canoe is also called *Tongamaru.)*—Rakeora was the chief; Nga ti rua nui, Nga ti tama, Nga ti mutunga, Nga ti awa.

11. *Motumotu ahi.*—Puatantahi was the chief; Nga Rauru, Nga ti rua nui were in it.

12. *Te Rangi ua mutu.*—Tamatea rokai was the chief; Nga ti rua nui. It came to Ranga tapu.* This canoe is also called *Tairea.*

13. *Waka ringa ringa.*—Mawakeroa the chief; Nga ti rua nui. It came to Kaupoko nui, Nga te ko.

Toto was the name of the person who made the first canoe; Mata o rua, and also the Aotea, out of one tree, which split in two parts when it fell. (This was considered a remarkable circumstance, as formerly, having no iron tools, they had both to burn down the trees, and then hollow them with fire, and thus could only get one canoe out of one tree, however large it might be.)

The tuwhenua or main land was united to Hawaiki before Kupe came; he cut it in two, and made the sea between. When he first came to this tuawhenua, he found a people there called Kahui toka. The names of their chiefs were Kehu, Rehu, and Monoa. They had no food but fern-root before Kupe found them. When they saw his canoe come, they were dreadfully alarmed. Turi, on his arrival, killed them. Taki tumu and Orouta are different names for the same canoe; according to some, Tutaranaki was the maker of *Auraro tuia* and *Tane a rangi:* they were also formed of a split tree The former was Maui's canoe. These two appear to be distinct ones; and the accounts of different parts of the island vary as to the names of some and the number. Altogether I have had seventeen names thus given, but not by the same person.

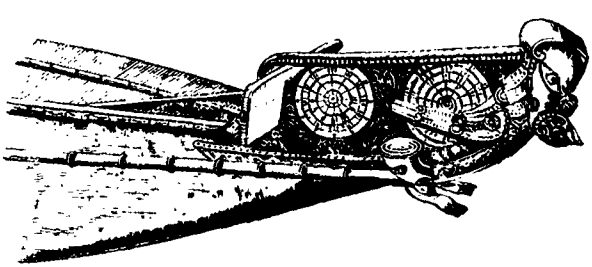
When Kupe went back, he gave such a glowing account of the size, beauty, and productions of Aotea toa (for so he called

* On their arrival at that place, they saw stones like English flints, and moa bones. It was there I discovered the largest quantity of the bones of the dinornis which I have seen. The flints, I have no doubt, were the stones which that bird used to swallow, being chiefly quartz pebbles.

New Zealand), that a fleet of six canoes was immediately raised to go and take possession of the new found land. Kupe is fairly entitled to be viewed as the New Zealand Columbus.*

In another account, Taha tuna, Tairea, Rima rapu, Totara karia, are also mentioned. With all these little discrepencies, when we find the majority of these names well known in every part, with the chiefs who commanded them, as well as the ancestors of the different tribes who came in them, we have a sure proof that the general tradition is correct, and that the natives have a more accurate account of the founders of their race than either the English or Spanish have of theirs in America, although one is more remote in point of time than the other, and labouring under the disadvantage of not possessing a written language to preserve the memory of it, when they can thus give the names of all the canoes which brought their ancestors, the names of those in them, and even the various things they brought.

* When this fleet arrived, they named the north island *Aotea roa,* and the great Barner island *Aotea iti.*



THE PROW OF A WAR CANOE.

MANGA NUI A TE AO, A TRIBUTARY OF THE WANGANUI.

CHAPTER IX.

WAKATAUKI, OR PROVERBS.

NEXT to traditions, Proverbs are the most highly esteemed; they are extremely numerous, and are used on all occasions. The following are a few as examples:—

1. He pai kai; e kore e roa te tiro hanga; ka pa tau, he pai tangata e roa te tiro hanga.
   The pleasure derived from looking at good food is short, and that of looking at a good man is long.
2. Maramara nui a mahi, kei riro i a noho.
   Let industry be rewarded, lest idleness get the advantage.

3. He pai tangata ekore e reia; he kino wahine ka reia.
   Let a man be ever so good looking, he will not be much sought after; but let a woman be ever so plain, men will still eagerly seek after her (literally run off with).
4. Ko Waitaha nga tangata, ko kawe ke te ngakau.
   The men truly are *Waitaha* in name, but their hearts are anything and everything (Waitaha was once a tribe celebrated for number and courage).
5. He kino kai e kore, e rere ki te pai tangata, he pai tangata e rere, ki te kino kai.
   The bad quality of the food a man eats will not affect his good qualities, or lower him; but his good qualities will raise or sanctify the food.
6. Ka ruku ruku a huna, ka horahora a papaka nui.
   He who has a thick garment fears not the rain; but he who has only a thin one flees to the house as soon as it begins.
7. Ka waia te wahie mo takurua, ka mahia te kai mo tau.
   Fuel is only sought for against winter; but food is cultivated for the whole year.
8. Ma pango, ma wero ka oti.
   When gentlemen and slaves unite, the work will soon be done. (This refers to the custom of chief's painting themselves with red ochre and slaves with charcoal, before they went to war.)
9. Ka hia nga kui kui i hoki ki toitoi.
   How many old women are there who return to youth?—Toi toi is synonimous with the English word toy, or expressive of the struggle young men have to gain their wives.
10. He kai tangata he kai titongi, koke mahia e tona ringaringa, tino kai tino makona.
    Whoever trusts to another man's labor for his food, will be disappointed; but he who labours with his own hands, will have enough and to spare. (The titongi is a tree whose fruit is only in season for a short time.)
11. Nau i waka aua te kakahu, he taniko taku.
    You wove the garment, I put a border to it. (A proverb used when a person accuses another of having brought any evil upon him, of which in reality he himself was the cause.)
12. Tenei ano a mutu, kei roto i tona ware pungawerewere.
    The spider is not seen when hid in his web; so the real intention of the man is concealed in the recess of his heart.

13. He tanga kakaho i kitea e te kanohi o te tangata.
The slightest movement of the reed waving in the wind is perceived by man's eye, but not that of the heart.
14. Ka mate koe i te paoa; kahore, he kauta.
You will be stifled with smoke; no (said ironically), it is a cooking shed, which makes all the difference.
15. Ma tini mano ka rapa te wai.
A great number will easily accomplish what a few cannot.
16. He aha mau ma te kotahi.
What can a single person do.
17. Ko te uri o pani.
The house of the orphan.—A saying for a person without family or friends, who has no power or influence.
18. Kotahi te koura a wetaweta, tutakina te hiku.
Don't divide the cray fish, give it whole (a little thing). Similar to our saying, Don't make two bites at a cherry.
19. Ka mau ta Maui ki tona ringaringa e kore e taea te ruru.
What Maui has hold of he will not give up.—What is given cannot be taken away
20. Rere i te omanga, wai marire.
What has been given don't seek to get returned.
21. Ka kotia te taitapu ki Hawaiki.
The road to Hawaiki is cut off.—An expression used by a desperate character who braves the laws and usages of his country. He has passed the Rubicon.
22. Ko turanga o Potaka.
Potaka was a lazy fellow, who laid in bed when others worked, and got up to work when they were coming away.—A saying for a lazy man.
23. Ko te kai rapu, ko ia te kite.
He who seeks finds.
24. Ko ia kahore nei i rapu, te kitea.
He who does not seek finds not.
25. He koura kia we te whero.
Spoken of a person easily overpowered.—It does not take long to turn a cray fish red by boiling. Another meaning, an angry man soon turns to fight.
26. He aruhe kia we te papa.
Fern root is soon cooked.—Papa, to crack or burst as it does when sufficiently roasted.

27. Ko te koura kei te upoko te tutae.
The cray fish has its fundament in its head.—Alluding to its color, which is red: though he is smeared with ochre like a gentleman, his head is only filled with filthiness.
28. He kiore pukurua.
The rat has a double stomach.—A saying for a greedy fellow who is never satisfied.
29. He pounamu kakano rua.
A lizard of two colors, spotted or changeable as a chameleon.
30. Pihi kau ake te wakaaro pai, hauhake tonu iho.
The good thought springs up as grass, but it is immediately cut down.
31. Ka tuhoa te ra, ka warara, ka hinga.
The sun rises to its zenith, and then declines.—This is applied to human life.
32. Tena te kawenga, a te ringa kokoparahia.
The man that does not permit the weeds (kokoparahia) to cover the marae, is also strong enough to overcome his enemies.
33. Mokonahatia te waha o te kuri nei ki te mokonaha, kei haere kei tahae.
The dog's mouth is muzzled, lest it should steal.
34. Mata rere puku, rite tonu ki te makutu, mata rakau, e taea te karo.
The blow from a bullet like a curse strikes unseen, and cannot be warded off as that of a wooden weapon.
35. Ka mate ware tahi, ka ora ware rua.
Signifies he has two strings to his bow.—A person who possesses several cultivations is safe, though one should fail, the others will support him.
36. Ko te kura i huna ki roto ki te toto.
A saying for the pigeon, when it is skinned and the bones taken out; previously to its being put into the toto, or basket, the flesh is quite white.—This is applied to a handsome man, whether for the eye or mouth is rather doubtful.
37. I kinitia i roto i te matikuku pango.
It was pinched within the end of the finger nail.—A saying for a man who has had a very narrow escape.
38. Ka ki te piro o nga manu, o nga tangata ka kata.
When the stomach is full, the birds sing, the men laugh.
39. He kuku ki te kainga, he kaka ki te haere.
A man who is of no consequence at home, is one of importance abroad.—Literally, a muscle at home—a parrot abroad.

40. Ko te uri o Kapu manawa witi.
A saying for te Rauparaha; no one knew his thoughts, whether they were for good or evil.
41. Haere te amorangi ki mua, te hapaio o te taua ki muri. [after.
In the procession, the priest goes before, the multitude follows
42. Ko Maru kai atu, ko Maru kai mai, ka ngohe ngohe.
Give as well as take, and all will be well (right).
43. Kaore ana he au ahi, kapa he au moana e mate.
Smoke (literally wind) from the fire soon passes away, but wind from the sea causes destruction to the canoe.
44. He ropu hau, he ropu tangata.
A large party of strangers attracts a large number of lookers on.
45. E kore e mahana, he iti-iti o te pueru.
There is no warmth; the garment is too small.—A saying for a small war party.
46. Kaore ra i te kakahu roroa, automai i raro i te whenua.
When the garment is long and trails along the ground, then, indeed, there is warmth.—A saying for a great war party.
47. I muia Tinirau i mate ai.
Because Tinirau was overpowered by numbers; he was killed.—This is said when many fall upon and kill a single man.
48. Kapo rere te kuri.
The dog snatches his food from his master's hand, and runs away.—So a person hears what you have to say, without intending to follow it.
49. I whea koe i te tahuritanga o te rau o te Kotukutuku?
Where were you when the Fuschia came into leaf, that you did not plant food?—A query put to those who are too lazy to cultivate the ground. This is nearly the only deciduous tree of New Zealand.
50. He iti hoki te Mokoroa, nana i kakati te Kahikatea.
Small and insignificant as the Mokoroa (a grub) is, yet he eats the Kahikatea.—We should not despise an enemy, however feeble he may appear to be.—The Kahikatea *(Podocarpus excelsus)* is the loftiest of the New Zealand pines.
51. E hia motunga o te Weka i te mahanga?
How often does the Weka escape from the snare?—One who has had a very narrow escape, will take care not to fall into the same danger again.
52. He Kotuku rerenga tahi.
A Kotuku whose flight is seen but once.—The Kotuku, or New

Zealand Stork, is so rare, that the natives say, a person can only expect to see it once in his lifetime. This is applied to a great stranger..

53. Ka pa he ra e huru mai ana; tena, he ra e heke ana.
If it was a sun just appearing, well; but it is a sun which is setting.—When an old man is very ill, there is little hope; but there is with youth, that he will live to grow up; with old age, the day wanes, it is near its close.

54. He iti, he iti Kahikatoa.
Though small, it is still a Kahikatoa.—A man should not be despised on account of his diminutive size; for he may be like the Kahikatoa *(Leptospermum scoparium)*, which, though only a small tree, is remarkable for its strength and toughness.

55. Ka roa te ngaromanga, he iti te putanga.
Though long hidden, it will be small when it appears.—This applies to a man of words, but not of deeds: also to a war party, which, when large, is confident of success, and immediately sets out; but, when small, it is a long time hesitating.

56. He ringa miti tai heke.
A hand which licks up the ebb tide.—A Wanganui saying for the people who live on the banks of the river, within the influence of the tides. Being accustomed to contend with the ebb tide, they can manage their canoes better than the natives of the interior.

57. Tino kai, tino ora te kopu.
By a constant supply of food, the stomach will be always full.—A man may indeed eat plentifully at a feast for a day or two; but he who has the produce of his labour stored up, will never want.

58. Papaku a ringaringa, hohonu a korokoro.
The hand is shallow, but the throat is deep.—A saying for a person who eats a great deal, but is too lazy to work.

59. He wahine ki uta, he kahawai ki roto ki te wai.
A woman on shore; a kahawai in the sea.—The kahawai is a fish which is very particular in selecting the hook which most resembles its food, and woman is the most difficult to please on land; hence the saying, "As a kahawai selects the hook which pleases it best out of a great number, so also a woman chooses one man out of many."

60. Mata kitea, maoa, riro ke.
When raw it is seen; when cooked it is taken away.—A saying used when persons who are cooking food see a party of strangers approaching. It is better to eat the food only half cooked, than wait and have to divide it with others.

61. Ka ngaro a moa te iwi nei.
This tribe will become extinct like the moa.—The moa, or dinornis, was a very large bird, which is now supposed to be extinct, the bones only having been discovered. It would be thus with the tribe alluded to; the people would all die, and their skeletons only would remain to show that they had been.

62. He titi rere ao, ka kitea; he titi rere po, e kore e kitea.
The "titi" which flies in the day time is seen; but the "titi" which flies in the night is not.—Used when a stranger arrives at a village in the night. Being unseen, he is not welcomed till he gets into the pa. The titi is a sea bird which goes inland at night.

63. Ki te hamama popoia te tangata, e kore e mau te ika.
If a man yawns whilst fishing, he will be unsuccessful.—A saying which is applied to a person who has not perseverance enough to finish what he has begun. If he gets tired of it, it will never be completed.

64. E kore e taka te parapara a ona tupuna, tukua iho ki a ia.
He cannot lose the spirit of his ancestors; it must descend to him.—This saying is, perhaps, identical with ours, "A chip of the old block."

65. Ka tangi te karewarewa ki waenga o te rangi pai, ka ua apopo; ka tangi ki waenga o te rangi ua, ka paki apopo.
If the sparrow-hawk screams on a fine day, it will rain on the morrow; if it screams on a rainy day, it will be fine on the morrow.

66. I hea koe i te tangihanga, o te rironiro?
Where were you when the rironiro first sung?—The rironiro is a small bird whose note is heard in the spring, and is one of the signs of approaching summer. This saying is applied to a person who is too idle to plant food at the proper season, and complains of hunger in the winter.

67. Haere ki Patiarero.
Go to Patiarero.—A Wanganui saying, Go, that they may eat you. This is said when any one is bent upon running into danger.

68. He kokonga ware e taea te rapurapu; he kokonga ngakau ekore e taea.
We can thoroughly search every corner of a house; but the corner of a heart we cannot.
69. He kai koutou ka hohoro, ko te ngaki ekore.
You are forward to eat, but not to work.
70. Te wai tokihi rangi.
The water which was brought from heaven.—This was the name given by the natives to rum, when Captain Cook first gave it to them. It is now used for anything sweet.
71. Kia wakaara koe i taku moe, ko te watu turei a Rua.
When you disturb my rest, let it be for the Hinau bread of Rua.—Rua was one of the first persons who arrived in New Zealand, and commenced making bread from the Hinau *(Elæocarpus Hinau)*, which has therefore been named after him. It is so highly prized by the natives, that they say it is the only food for which a wearied man should be waked out of his sleep.
72. He pata ua ki runga, he ngutu tangata ki raro.
Drops of rain above, and men's lips below.—This is applied to a man who is beset on all sides with annoyances, and can find no way of escape.
73. E kore e kitea te tui i nga toke i te pouri.
It is too dark to see how to thread worms.—This is said when it is time to leave off work, and refers to the custom of threading worms, as a bait for eels.
74. Tena te ringa tango parahia.
That is a hand which roots out the parahia.—This saying is applied to a diligent husbandman The parahia is a diminutive kind of spinach, which overruns their cultivations.
75. Ngahuru ki runga, ngahuru ki raro; ma te paroparo e aki.
There are ten teeth above, and ten below; let the weight of the skull bring them together.—When food is only half cooked, it will be necessary to use more force in chewing it.
76. E moe ana te mata hi tuna, e ara ana te mata hi aua.
When the eyes of those who fish for eels are closed, the eyes of those who fish for the aua are open.—Some persons sleep during siege, while others are watching; they who keep awake prevent the pa from being surprised by the enemy.
77. Tama tu, tama ora; tama noho, tama mate kai.
The man who gets up to work will be satisfied; but he who sits idle will want food.

78. Tu ke raumati, wakapiri ngahuru.
You keep at a distance in summer, but stick close in harvest.—This is used for a lazy fellow, who runs away during the working season, and does not return till the crops are dug up.
79. Me te tarakihi e papa ana i te waru.
Like locusts chirping in the eighth month, or spring.—A saying when there is much food, there is also much talking.
80. He urunga ekore e wakaarahia hau kino.
A pillow that is not raised by a tempest.—This saying is applied to the top of Tongariro, which is so lofty and difficult of access, that whoever takes refuge there is safe from his enemies.
81. Ekore e hohoro te opeope o te otaota.
The weeds will not be soon eradicated.—Applied to a large war party, which will not be easily vanquished.
82. Haere e wai i te waewae o Uenuku, kia ora ai te tangata.
By going to the feet of Uenuku, a man's life may be saved.—Uenuku was famed for his wisdom; therefore, to sit at his feet implied to learn wisdom, by which a man might be able to preserve his life in the midst of danger.
83. Ehara te urunga tangata, he urunga panekeneke.
It is not good to lean upon a man, for he is a moving bolster.
84. E hara te toa taua, he toa pahekeheke? Ko te toa ngaki kai ekore e paheke.
What does it benefit a man, if he is brave in war, for it is an uncertain thing. But a man who is brave, or diligent, in tilling the ground shall be certain of his reward.
85. Kohia te kai rangatira, ruia ta taitea.
Gather the best food, throw the worst away.

The following are a few specimens of He Korero Tara, or Native Fables:—

1.

Kumara.—Mataharuharu; no-hoanga roa i te ahi te ahi; roke nui.

Kumara.—Sitting long by the fire; face wet with tears; large lump.

Roi.—Ahakoa ra au kino, kawea au ki te wai; raupitia; taka mai te muri-tai e taka ra.

Roi.—Though I am bad, take me to the water; press me; let the sea breeze come, how sweet!

Formerly fern-root was nearly the sole food of the natives during the winter months. It was beaten in doors, on account of the con-

stant rain, and their houses being always filled with smoke, the eyes were as constantly suffused with tears.

This seems to be uttered by way of reproach, the fern-root being an unsightly lump; but, when properly prepared, it is not at all unpalatable.

The moral of the fable appears to be, that, although the Kumara be more palatable, yet it is neither so abundant, nor does it last so long, as the fern-root, which is always in season.

2.

Kumara and Roi.

Kumara.—Mataharuharu; no-hoanga roa ki te ahi.

Roi.—He kai tahau (tau); he roa tau tahaku (taku); kawea au ki te wai; rau Piu rawa; taka taka mai te muri-tai, e taka ra au.

Kumara.—Watery face, long squatter by the fire.

Roi.—You are much food; my year is long; take me to the water; roll me up in Piu leaves; fetch things from the sea (shell fish); then I am good.

This appears to be a different version of the former.

3.

Tuna (the eel) *and Wapuku* (cod-fish).

Wapuku.—Tehea tau wahi momona?

Tuna.—Momona ake i taku hiku, a taku tongahau; a ka eke ki runga ki a Tumatua, ka noho tau tokorua. Tehea tau?

Wapuku.—Momona a hiku, momona a tara; ka kake i te kakenga i a Tumatua ka nohonoho tau tokorua.

Wapuku.—Which is your best part?

Tuna.—I am good from my tail to my middle; and if you get to the top of Tumatua, you can sit two together. Which is your good part?

Wapuku.—I am good in my tail, and good in my fins: if you get to the top of Tumatua, you may sit two together.

The Wapuku again asks the Tuna which is its fattest part. The Tuna looks significantly at its tail, and refers the question back to the Wapuku, who, in his turn, opens his eyes wide, signifying that his head was the fattest part of his body.

4.

Tuatara (the Guana) *and Kumukumu* (rock-cod).

Tuatara.—E te Kumukumu, ka haere taua ki uta.

Tuatara,—Kumukumu, let us go inland.

Kumukumu.—Kahore; haere koe ki uta.

Tuatara.—E, haere mai, ka pau koe i te tangata.

Kumukumu.—Kahore; ekore au e pau: ko koe anake te pau.

Tuatara.—E kore au e pau. Tutu aku tara; rarau aku peke; mataku te tangata, oma ki tawiti

Kumukumu.—No; go yourself.

Tuatara.—Come, lest you be destroyed by man.

Kumukumu.—No; I shall not be destroyed: it is you that men will destroy.

Tuatara.—I shall not be destroyed. I will set up my spines; I will stick out my claws: it is man that will be afraid, and run away.

5.

Kauri (pine tree) *and Tohora* (whale).

Tohora.—E te Kauri, haere mai taua ki tai nei.

Kauri.—Teka ra. Ko konei ra au ko taku wahi.

Tohora.—Taua ra ka hoko kiri: meake koe tuakina e te tangata, a ka haua koe hei waka.

Tohora.—Kauri come to sea with me.

Kauri.—No, I prefer my own element.

Tohora.—Then let us change skins; for you are in danger of being cut down by man, and made into a canoe.

They accordingly exchanged skins. This is the reason assigned for the bark of the kauri being so thin and full of resin, as the whale is of oil.

6.

Te Tuatini (a fish) *and Ngarara* (lizard).

Ka mea atu te Tuatini ki te Ngarara, Haere mai taua ki roto ki te wai. Ka mea atu te Ngarara kahore, Ka mea atu te Tuatini, Akuanei au ka wakarongo mai ki a koe e murumuru ana ki te ahi rarauhe. Ka mea atu hoki te Ngarara, Apopo hoki au wakarongo, rawa atu ki a koe e kurukurua ana koe ki te papa o te waka.

The Tuatini said to the Ngarara, Come, let us go together into the sea. But the Ngarara said, No. The Tuatini retorted, I shall hear you before long in the flames of the blazing fern. The Ngarara answered him again, And tomorrow when I listen, I shall hear you dashed against the side of the canoe.

This is spoken ironically. The Tuatini tells the Ngarara, Soon you will wish you had listened to me, when you are being consumed in the blazing fern; and the Ngarara replies, You will soon wish that you had taken my advice, when you are caught by the fisherman and killed against the side of his canoe.

7.

Kiore (Rat) and Pouwhaitere (Green Parrot.)

Pouwhaitere.—E kio e, ka piki taua ki runga.

Kiore.—Ki te aha taua i runga?

Pouwhaitere.—Ki te kai pua rakau.

Kiore.—E aha te pua rakau?

Pouwhaitere.—He miro, he kahikatea.

Kiore.—E tama ra e — kote waka rua rua i a taua; e tama ra—e —e haere mai nei te tangata, e ronarona nei i te kaki torete te wai au, ti mau rawa.

Pouwhaitere.—Okio (short for rat) let us climb up into the tree.

Kiore.—What shall we do there?

Pouwhaitere.—Eat the fruit of the trees.

Koire.—What kind of fruits?

Pouwhaitere.—That of the miro and kahikatea.

Kiore.—My friend, both our tribes are diminishing; man comes and twists your neck, *torete te wai* (the imitation of the bird's cry of pain,) and as for me, I shall be caught in his snare.

Moral—No escape from man's power.

The Aute and the Whau.

Whau.—Hei kona koe, tu ai hei parepare.

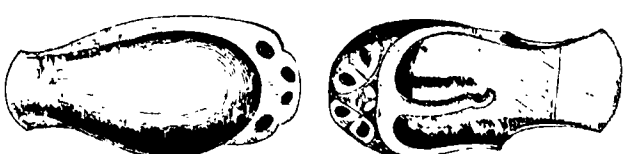
Aute.—Haere koe ki te moana hei whau kupenga, ka mutu hei pouto kupenga.

Whau.—Here you are decking a woman's head.

Aute.—Go you to sea to make the net float, and when the fishing is over remain attached to it.

The Whau *(Entelia arborescens)*, a light wood used instead of cork. Aute, the inner bark of the *Hoheria populnea*, used as ribbon.

Moral—One office or business is as good as another.



HE TATA OR TIHERU—A WATER SCOOP FOR A CANOE.

A FISHING HUT.

CHAPTER X.

SONGS.

MANY of their Songs, which are extremely numerous, contain very beautiful ideas. The metre is difficult to describe; there being no regular measure of verse. The chief object is to make the lines suit their tunes, which a musical gentleman described as reminding him of the Gregorian chants. *

They have songs on every subject, on love and war, as well as incantations, laments, and traditions, and no man would be esteemed an eloquent orator if he could not introduce several quotations from them, containing allusions applicable to the subject on which he is speaking. In addition to these there are numerous nursery and boat songs. The deeds of their warriors are thus handed down.

* See page 27.

Ko te popo a Te Rangitakoru mo tana tamahine, mo Wharaurangi.

E hine aku, ki to kunenga mai i tawiti,
Ki te whakaringaringa, ki te whakawaewae,
Te wakakanohi-tanga, ka manu, e hine, te waka i a Ruatea,
Ko Kurahaupo, ka iri mai taua, i runga i Aotea ko te waka ia Turi,
Kau mai taua te ngutu whenua kura,
Hanga iho te whare Rangitawi;

Tiria mai te kumara,
Ka ruia mai te karaka ki te taiao nei;
Karia iho te pou tamawahinei,
Ka waiho i Nga tua hine, i a Nonoko-uri,
I a Nonoko-tea, ko te Hererunga, ko te Korohunga.
Kapua mai e Hau ko te one ki te ringa,
Ko te tokotoko. Ka witi i te awa,
Ka nui ia, ko Wanga-nui;

Tiehutia te wai, ko Wangae-hu;

Ka hinga te rakau, ko Turakina;
Tikeitia te waewae, ko Tikei;

Ka tatu, e hine, ko Manawatu;

Ka rorohio nga taringa, ko Hokio;

Waiho te awa iti hei ingoa mona ki Ohau;
Takina te tokotoko, ko Otaki;

Te Rangitakoru's nursery song for his daughter, for Wharaurangi.

O, my daughter, when you came from afar,
And your hands were formed, and your feet,
And your face, you floated, O daughter,
In the Kurahaupo, Ruatea's canoe,
When you embarked in the Aotea, the canoe of Turi,
You forded the whenua kura at its mouth,
Thence was made the house of Rangitawi;

Let us plant the kumara,
And sow the karaka, in the land bordering the sea;
Sink deep the post,
Leave it for Nga tua hine, from Nonoko-uri,
From Nonoko-tea, the Hererunga and Korohunga.
Hau took up some sand in the palm of his hand, and his staff.
When he crossed over the river,
Finding it was wide he called it Wanga-nui;

Splash the water, that will reach Wangae-hu;

The length of a fallen tree, is Turakina;
Having many times lifted up his feet, Tikei;

When his heart sank within him, Manawatu;

When the wind whistled past his ears, Hokio;

The small river he called, Ohau;

When he carried his staff in a horizontal position, Otaki;

Ka mehameha, e hine, ko Wai-mea;	When he prayed, O daughter, it was Wai-mea;
Ka ngahae nga pi, ko Wai-kanae;	When he looked out of the corner of his eye, Wai-kanae;
Ka tangi ko te mapu, e hine,	When he became weary, my
Ka kite koe i a Wai-raka:	daughter, he reached Wai-raka.
Matapoutia; poua ki runga, poua ki raro,	He repeated an incantation, She became fixed above, and fixed
Ka rarau, e hine. Ka rarapa nga kanohi,	below, And she remained immovable.
Ko Wai-rarapa —te rarapatanga o to tupuna,	My daughter, when his eyes glistened with delight,
E hine —ka moiki te ao,	He called the place Wai-rarapa, It was the rejoicing of your ancestors, my daughter. The sky became cloudless,
Ko te pai a Waitiri;	On account of Waitiri's good will.
Kumea kia warea Kaitangata	She then enticed Kaitangata out
Ki waho ki te moana:	to sea:
Hanga te paepae, poua iho, te pou	She placed the plank across,
Whakamaro te rangi, ko Meremere:	And drove in a post to hold on by, called Meremere.
Waiho te Whanau, ko te punga	She left to her offspring, Punga, the anchor of his canoe,
O tona waka ko te Awhema.	As his name, Awhema.
Kati, ka waka mutu, e hine.	Enough, it is finished, O my daughter.

Hau came in one of the canoes above mentioned. The cause of the journey he undertook was to look for Wai-raka, his wife, who had eloped with a man named Weku. Upon reaching the first river, he named it, from its great width, Wanga-nui (the great mouth). Passing on to the next river, he describes it as being so near that he could splash the water of the Wanga-nui as far, and, therefore, named it Wanga-ehu (the splashed mouth), from *tiheu*, which signifies to splash, or bale water. The next was so near, that if he felled a tree growing on the banks of the Wanga-ehu, the head of it would reach the river which he called Tura-kina (felled), from *turaki*, to throw down. Having to walk a considerable distance to the next river, he called it Tikei (a pace), from *tikei*, the

action of the legs in walking; it is now called Rangitikei. Passing on, he came to a large river, which he feared he should not be able to cross; this, therefore, he named Manawa-tu, (the depressed spirit). As he proceeded on his way, the wind whistled past his ears, and he called the place where he was at the time Hokio. The next small creek he called Ohau, perhaps after himself. He now carried his staff in a horizontal position; the next river was, therefore, called Otaki, from *taki*, to level a spear when making a charge. When he strengthened himself by praying and repeating karakia, he called the place Wai-mea, from *mehameha*, to make sacred. At the next river he looked out slyly from the corner of his eye to see if he could discover his wife, and called the place Waikanae. He breathed hard when he reached the place, where Wairaka was sitting with her paramour, at Te Paripari, the termination of the Tararua range. He said to her, "Wairaka, I am exceedingly thirsty; fetch me some water." She got up and walked down to the sea with a calabash in each hand. When she was up to her knees, she commenced filling them. He called to her to go further; she went in up to her waist; he bid her go still deeper, and she went on again till the water nearly covered her shoulders. He then repeated a karakia; she became petrified, and has remained so ever since. Leaving her there, a rock in the sea, still bearing her name, he joyfully went on his way, and called the next place Wai-rarapa (the river of joyfulness), from *rarapa*, the glistening of the eyes with delight. The poet then informs his daughter that it was the rejoicing of her ancestor.

A reference is here made to the myth of *Waitiri's* erection of a temple of Cloacina, which is a chief Maori constellation. "*Hanga te paepae*" means, literally, to form a barrier, but is here a large plank, for which the stake called *meremere** was also required. This and the remainder forms a portion of the myth of Tawaki.

The song is a very interesting one as it gives the origin of the name of every place from Wanganui to Wairarapa. In another version, it is attributed to Turi, and begins at Patea.

* Meremere, the evening star.

He Waiata Aroha.

A love song, composed by a young woman of the Nga-ti-kahununui tribe.

Mapunapuna ai,	The tears gush from my eyes,
He wai kei aku kamo;	My eyelashes are wet with tears;
Noho mai i roto na,	But stay my tears within,
Kei korerotia nahaku tonu koe.	Lest you should be called mine.
Kei ringa mau, e!	Alas! I am betrothed (literally, my hands are bound).
Mo te Maunu ra,	It is for te Maunu,
E kai nei i au.	That my love devours me.
Me tangi atu au,	But I may weep indeed,
E hika, ki a koe,	Beloved one, for thee.
Te tangi a Tinirau,	Like Tinirau's lament
Ki tana mokai, kia Tutunui,	For his favorite pet, Tutunui,
Ka mate i a Ngae.	Which was slain by Ngae.
Na!	Alas!

He Waiata Aroha.

A song, composed by a person whose friend had been taken prisoner by Hongi Hika, at the River Thames, in 1823.

Takotomai te marino,	Smooth is the sea,
Horahia i waho na;	Spread out in open space;
Hei paki omanga	Fair and clear
Mo Waowaotupuni.	For Waowaotupuni to run.
Noku te wareware,	The forgetfulness is mine,
Te wai rangi au	That I do not follow
Te hukanga wai hoe,	In the splash of the oar,
Nau, e Ahurei!	Of thee, O Ahurei!
Kai tonu ki te rae,	With the eye to the point,
Ki Kohirae;	Even to Kohirae;
Marama te titiro	From whence can be seen
Te puia i Wakaari.	The steam on Wakaari.*
Kei te ruru tonu mai,	How fine and how calm,
Ka wehe te marino!	How smooth and how fair!
Hei kawe i a koe	To carry you
Te pou o te kupenga.	To the post of the net.
Na Taramainuku,	Of Taramainuku,
Kowai au ka kite.	A stranger to me.
Kurehu ai te titiro,	The sight has become dim,

* White Island, in the Bay of Plenty, a smoking crater.

Ki Moehau raia.
Mo kawe rawa ra,
Hei hoko paura;
Ki tawiti riro ra,
Ki te ketunga rimu.

By looking at Moehau.
He is taken to extreme distance,
To buy powder;
Yea, to extreme distance,
From whence the sea-weed is broken up.

He Waiata Aroha.

A love song.

E to e te ra! rehu ki te rua,

O set thou sun! sink into thy cavern,

Ringiringi a wai, te roimata i aku kamo.

Thou causest to gush like water the tears from my eyes.

He mea mahue au te hikoinga wae,

I am a deserted one through the stepping out of the feet,

Nou, e Taratiu, wakangaro atu ana.

Of thee, Taratiu, long hidden from my sight.

Nga kurae koe, o Waiohipara, wakaahu ahi ana te tara ki miti tai.

Thy distant hills, Waiohipara, and the flowing surface of the water, appear bright like a fire.

Kei raro taku atua e aroha nei au.

My idol, whom I love, is below.

Kati te wairua te mahi te haramai;

Let thy spirit cease from visiting me;

Ka mutu iaranei te rangikanetanga.

If, perchance, I may forget my sorrowing.

Te Tangi a te Rangiwakaurua.

Te Rangiwakaurua's Lament.

Nei ka noho i te po roa o Matiti.

Here I sit through summer's long night.

Mokohiti noa te tau o taku ate.

My heart is always beating for my beloved.

Nuku mai, e hine, kia piri mai koe;

Come near me, my daughter, and keep by my side;

Wakarukeruke noa i runga i aku ringa.

Thou art ever restless when I nurse thee.

Kia marama au, me titiro ki uta,

Obstruct not my vision while gazing inland

Ki te waka tuku mai, ki te ao rere mai.

At the approaching canoe and the cloud drawing near.

Paneke ake ana te tara ki Haumapu.

Its edge, as it rises, approaches Haumapu.

Ko o tipuna i ora, i hoki mai ki au;	Thy ancestors lived and remained with me;
Ka ruia ratou ki raro ki Paerau.	But they are driven downwards to Paerau.*
E Toko ma, e! nau mai ki konei:	O Toko and thy party welcome me:
Ka puhangarua au, nga toro a tawiti.	I am afflicted with a disease from afar.
He maka wiu au kia turakina atu	I must haste to hew down
Nga uru rakau ki Tahoraparoa;	The thicket of spears at Tahoraparoa;
Kia mauru ake ai te aroha,	That my spirits may be soothed,
I au ki taku wenua.	Which are excited for my land.

The natives consider their lands as their ancestors, because they always remain in the family. Though the original possessors have passed away, the lands are still the same, and descend from the fathers to their children. Te Rangiwakaurua's possessions had been overrun by the Ngatimaru, who had burned his forests and destroyed his property. He therefore, informs his daughter, Te Oiroa, that though he belonged to her ancestors, they were now destroyed and sent down to Paerau,* one of the abodes of departed spirits.

The words "*nga uru rakau*" means literally a thicket of trees, though used here for a thicket of spears, in allusion to the great number of invaders. Tahoraparoa is the general name given to his land.

Ko te Tangi a te Ngahuru.

Te Ngahuru's Lament.

E muri ahiahi ka totoko te aroha,	In the evening my love melts within me,
Wairua o te hanga ka wehe i ahau.	For the spirit of the being who is separated from me.
Wai te teretere, e rere i waho ra?	Whose is the company that sails along yonder?
Nou, e te Kohu! E hoki koutou,	It is thine, O Kohu! But do you return,
Ripa ki te wehnua, ki Maketu raia.	Towards the mainland, even to Maketu.

* A region of Hades.

Tenei matou, kei runga i te toka.	Here are we, clinging to a rock.
Me rauhi mai te wairua kau,	We may weep over the wreck
Te waka ra e! i tataia mai.	Of the canoe, which was gaily adorned
Toroa i te wai, kia paia atu koe,	With albatross feathers, to excite admiration,
Haere ki raro ra, ki Hauraki raia,	When we went northward to Hauraki,
Hei matakitaki mate nui a Timaru.	And be looked upon with envy by the Ngatimaru.
Nei ka pae noa ki Maukaha raia, i!	But now it is wrecked upon Maukaha, Alas!

Waiata Maori.

*Te Tangi a te Uira.**

Ra te haeata,	The bright sun-beams
Takiri ana	Shoot down upon
Ki Tauwara ra;	Tauwara, whose
Pae tau arai ki a koe	Lofty ridge veils thee from
E Amo e aroha nei au.	My sight. O Amo, my beloved,
Waiho ra mata,	Leave me, that my eyes
Kia mihi au,—	May grieve, and that
Kia roa i te mihinga—	They may unceasingly mourn,
Ka tuku tenei,	For soon must I descend
Ki te tai pouri,	To the dark shore—
Ki taku makau mate.	To my beloved, who has gone before.

Since their acquaintance with Europeans, it is interesting to notice the changes which are constantly taking place in the language, and the facility with which they naturalize not only

* Te Uira was a lady of great rank, and mother of the celebrated warrior and renowned orator, Te Maniapoto, chief of the tribe of Ngatimaniapoto, living on the banks of the Waikato river, near the borders of the Taupo Lake. At the time of her decease, he was at Tauwara, a high mountain near Waipaihi, digging red ochre with his principal warriors. The dying mother could see the mountain from her death bed, and remarked that it came between her and the spot where her son, sometimes called Te Amo, was at work. She desired her weeping friends not to try to console her; that she had but a short time to live, and wished thus to show her love for her son, as she was now about to join her departed husband.

English words, but even whole sentences. The following song is an instance of it:—

Ra te marama, ka mahuta,	There the moon appears
I te pae na runga mai koe,	From the range above you,
Ko au hei raro nei,	Whilst I remain below,
Tiro noa atu ai, ki wahoki,	Looking in vain for your return.
I te moana, he *purenga poti* mai,	From the sea I hear a *pulling of the*
Nau, e Tapora, e ahu ana	*Boat* (by the oar) towards me!
I a te tai ki, i nga motu,	Thine, O Tapsall, approaches
Ko au te eke atu te *tera*, o waho,	From the sea, from nga motu
Mokai taupiri nana i arai mai te kite atu au,	The sprit-*sail* is not seen by me, For the Mokai Taupiri shades
Te waki a Pehi toro mai to ringa,	It from the view, but my heart
Hari ru taua, wara wara tai ki ha.	Confesses it is Pehi.
	Stretch out your hand, *how do you*
	Do, very well I thank you.

One peculiarity in their songs is the cutting short different words to avoid harshness, and adding syllables for euphony.

Every tribe has also its Motto, some of which may, perhaps, be regarded as war cries, others as terms of reproach.

Some of these mottoes are given them by other tribes. These are generally reflecting on them: of this kind is the following:

1. *Waikato hoehoe waka nukenuke.*—Waikato paddles are crooked. A simile drawn from their shape, which, unlike others, are crooked; this is applied by their enemies to their general character, as being deceitful, and is a term of reproach.

2. *Waikato taniwa rau.*—Waikato has its hundred taniwas; which signifies, that it has its hundred great and powerful chiefs; a great man being called "he ika," a fish, or "he taniwa," a fish god.

3. *Te wai nui a Tarawera.*—The great water of Tarawera is a name to express the number and power of the Wanganui natives.

4. *Te koura puta roa.*—A simile drawn from the cray fish, which, though the legs may be pulled off, escapes amongst the stones; so the Wanganui natives cannot be taken.

5. *Nga keri keringa a Ruauoko.*—The digging of Ruauoko. Ru is the father of rivers; it is an exclamation of admiration for the Wanganui river.

6. *Mo tai tangata rau.*—A saying for the number and power of the Nga ti rau kawa.

7. *Nga ti awa te toki, te tanga tanga i te ra.*—The fastening or tying of the *toki* (hatchet) cannot be loosened by the heat of the sun, to show that no attacks would weaken them.

8. *Te karaka i ruia mai i runga O Rangi atea.*—The karaka, which was sown on Rangiatea, a mountain of Hawaiki, too great to be overlooked.

9. *E kore Taranaki e ngaro he harakeke to ngai nui, no roto no Waiwiri.*—Taranaki cannot be destroyed; it is like the flax plant, which is nourished every year by the dead leaves of the former, which lay around the roots.

10. *Rangi tiki te upoko, waka horehere.*—A motto for Rotorua.

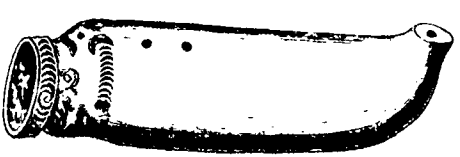
11. *Nga ti Maru kohao rau.*—Nga ti Maru is like a hundred eel holes, referring to the many little scattered divisions of this tribe.

12. *Waikato horo pounamu.*—A bluff at the Waikato heads, where many canoes have been lost, and chiefs drowned; hence applied to Waikato, as a chief-destroying tribe.

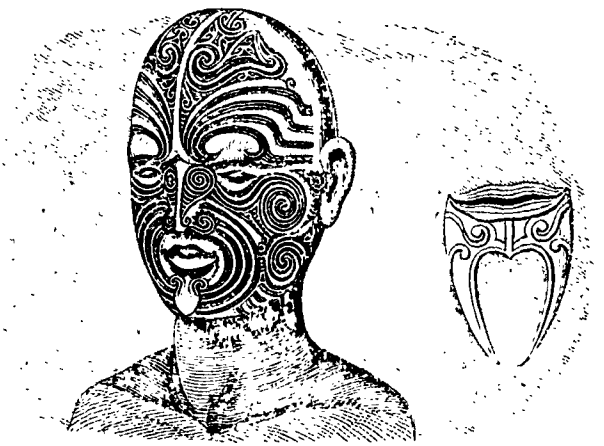
13. *Nga ti paoa taringa rahi rahi.*—Nga ti paoa have thin ears, or sensitive ones; they cannot brook an insult.

14. *Puhi taniwa rau.*—A saying for the Nga puhi, similar to that for Waikato.

15. *Nga puhi o te arawa.*—The bunches of the pigeon's feathers of the arawa. The Nga puhi are very indignant at this saying.



HE KOAUAU, OR MUSICAL PIPE.



TATTOOED HEAD.

CHAPTER XI.

PERSONAL ORNAMENTS.

In every age and nation, men have been dissatisfied with their natural appearance, and have adopted various ways of improving it, which implies a general conviction of natural deficiency, and this runs through all grades of society. When a greater impression was to be made, man did not trust to his natural countenance to make it, but called in the aid of various adjuncts. To give the Bishop the venerable look becoming his high and sacred office, a wig, almost as large and white as the fleece of a lamb, was deemed requisite. This strange idea, however, has passed away; the good sense of the age caused it to be laid aside at the proper time, for had it been longer persisted in, it would doubtless have had a contrary effect to

that intended, and excited ridicule rather than reverence. The bar has not profited, however, by the good example of the church. The judge and barrister still cling to the wig, and, in spite of the ludicrous appearance they make, we see the youthful face surrounded by this imitation of venerable age. But even this is not thought sufficient. The Judge, when called upon to pronounce the sentence of death on a fellow creature, summons additional aid to give him, in that affecting moment, a more than usual amount of solemnity. The firm look of inexorable justice, is not thought sufficient to convey to the convicted felon a proper sense of his inevitable doom. The Judge, therefore, gravely puts on a black cap to increase the effect. It is not many years ago since it was the fashion for both young and old to wear white powder on the head. This custom found general favor, even amongst the ladies themselves, as imparting a very aristocratic look to the wearer, and additional beauty to their fair locks. The very children themselves, in polite circles, made their appearance thus ornamented.

The custom also of plastering up the hair, contrary to its grain, with pomatum, to give increased elevation and dignity to its fair wearer; and that of the gentleman, with his queue or pigtail, mark, not only the age, but the feeling, that the natural dignity of the human head required artificial aid to improve it, and the savage agrees with his civilized brother. Now that the custom has passed away, we can see the absurdity of it. The New Zealanders have not been behind the rest of the family of man in these particulars. They gave the preference to a red color, and plentifully anointed their heads with a mixture of ochre and oil, which certainly imparted to them a very remarkable look, the skull appearing as though it had been cleft, and was streaming down with gore. The general effect was heightened by a large tuft of albatross down, which was stuck in the lobe of each ear, and formed a fine contrast with the bright red.

In former times, the chief ladies and gentlemen had their entire persons anointed, or painted, with ochre and oil; this was considered both ornamental and useful, rendering the

limbs more supple, and the skin less sensible to cold, or to the bites of the mosquito.

Wigs were not worn, although a bald head *(he pakira)* was considered a reproach. I once recollect seeing the head chief of Taupo with an English wig, made of a light brown colored hair; this he wore over his own raven locks, which descended on every side full half a foot below the artificial covering, and gave him a most extraordinary appearance, which was heightened by his total unconsciousness of the ludicrous figure he was making.

Ear ornaments are, of course, in general use, as they are about the last remnants of heathenism which will be given up by the fair sex. In New Zealand they are worn by both sexes, and are of great variety. Those of green stone are the most highly prized; sharks' teeth, if of large size, are, if possible, still more thought of. But the natives are not very particular; the ring of a musket, a little roll made of a leather strap, or even of paper, are frequently to be seen in the ears of the most distinguished individuals. Many persons wear the skins of the Huia or Tui birds stuck in their ears. The neck ornament is generally the green stone, which is wrought into the form of a human figure, and called *hei tiki.* The hair of a chief's head is tied up in a knot, with one or more feathers stuck in it, which are very ornamental; the favorite feathers are those of the Huia, which are of a velvety black, tipped with a snowy white.

But the grand ornament of all was the *moko* or tattoo; this was of general use. All ranks were thus ornamented; a *papatea,* or plain face, was a term of reproach. Some were more fully tattooed than others, but all were more or less so. The grand chiefs had their faces and thighs entirely covered with this ornamental renting of the skin. The ladies had their lips and chins operated upon, with a little curl at the corner of the eye. Frequently their persons also were covered with small strokes of tattooing; these might be called beauty patches, such as the ladies used to wear on the face made of a bit of court plaster, which were once thought ornamental.

To set off the *moko* to advantage, it was necessary to give up

the beard, which was not considered in the light of an ornament. In former days, a pair of muscle shells were generally employed, but since their acquaintance with Europeans, a pair of large tweezers, an inch and a half wide, and three or four inches long, will generally be seen hanging from the garment or neck; and whenever the gentleman can find no other employment, he will occupy himself with them.

To allow the beard to grow, is a sign of old age, and a proof that the wearer has ceased to care for his appearance. A person with a beard, is addressed as *e weki*, which is a salutation equivalent to, old man.

Before they went to fight, the youth were accustomed to mark their countenance with charcoal in different lines, and their traditions state, that this was the beginning of the tattoo, for their wars became so continuous, that to save the trouble of thus continually painting the face, they made the lines permanent by the moko.

The substance generally used as coloring matter is the resin of the *kauri* or *rimu*, which, when burnt, is pounded, and converted to a fine powder. At Taupo, I went to see the place where this pigment was manufactured. A narrow pit was sunk at a little distance from a precipice, and from the face of the cliff a passage was cut to the bottom of it, over the mouth of which pieces of wood containing the resin were burnt, and the residuum falling within, was taken away by means of the passage.

The *uhi* or instrument used was a small chisel, made of the bone of an albatross, very narrow and sharp, which was driven by means of a little mallet *(a mahoe)* quite through the skin, and sometimes completely through the cheek as well, so that when the person undergoing the operation took his pipe, the smoke found its way out through the cuttings. The pain was excruciating, especially in the more tender parts, and caused dreadful swellings. Only a small piece could be done at a time. The operator held in his hand a piece of *muka* (flax) dipped in the pigment, which he drew over the incision immediately it was made. The blood which flowed freely from the wound was constantly wiped away with a little

bit of flax. The pattern was first drawn either with charcoal or scratched in with a sharp-pointed instrument. To tattoo a person fully, is therefore a work of time, and to attempt to do too much at once, endangered the life. I remember a poor *porangi*, or insane person, who, during the war, was tattooed most unmercifully by some young scoundrels. The poor man's wounds were so dreadfully inflamed, that they occasioned his death.

During the time that any one was being tattooed, all persons in the pa were tapu, until the termination of the work, lest any evil should befal them. To have fine tattooed faces, was the great ambition of young men, both to render themselves attractive to the ladies, and conspicuous in war: for even if killed by the enemy, whilst the heads of the untattooed were treated with indignity, and kicked on one side, those which were conspicuous by their beautiful moko, were carefully cut off, stuck on the *turuturu*, a pole with a cross on it, and then preserved; all which was highly gratifying to the survivors, and the spirits of their late possessors.

The person operated upon was stretched all his length on the ground, and to encourage him manfully to endure the pain, songs were continually sung to him. The following is one which was used on such occasions:—

He tangata i te wakautu,	He who pays well, let him be beautifully ornamented;
Ki ata wakanakonako,	But he who forgets the operator,
He tangata wakautu kore,	let him be done carelessly.
Kumekumea kia tatahi,	Be the lines wide apart.
E hiki Tangaroa,	O hiki Tangaroa,
E hiki Tangaroa.	O hiki Tangaroa.
Patua kite waka tangitangi,	Strike, that the chisel as it cuts along may sound.
E hiki Tangaroa hai,	O hiki Tangaroa.
Tangata te kitea,	Men do not know the skill of the
Te waihanga patua,	operator in driving his sounding
Ki te wakatangi tangi,	chisel along.
E hiki Tangaroa hai.	O hiki Tangaroa.

This song was chiefly to remind the gentleman of the duty

he owed to the operator, who, not having any regular professional charges, chiefly depended on the liberality of his patient, who was expected not only to feed him with the best, but to make him a very handsome present as well. And when the operator suspected that he should not be remembered, he frequently became very careless in his work, and rendered the person an object for life. Some of the mokos are very coarsely done, whilst others are finished with an artist's touch, by which we are able to judge of the way they have severally paid the owner of the sounding chisel.

Whilst the males had every part of the face tattooed, and the thighs as well, the females had chiefly the chin and the lips, although occasionally they also had their thighs and breasts, and a few smaller marks on different parts of the body. There were regular rules for tattooing, and the artist always went systematically to work, beginning at one spot and gradually proceeding to another, each particular part having its distinguishing name. Thus, they commenced with—

1. *Te kawe,* which are four lines on each side of the chin.
2. *Te pukawae,* six lines on the chin.
3. *Nga rere hupe,* the lines below the nostrils, six in number.
4. *Nga kokiri,* a curved line on the cheek bone.
5. *Nga koroaha,* lines between the cheek bone and ear.
6. *Nga wakarakau,* lines below the former.
7. *Nga pongiangia,* the lines on each side of the lower extremity of the nose.
8. *Nga pae tarewa,* the lines on the cheek bone.
9. *Nga rerepi,* and *Nga ngatarewa,* lines on the bridge of the nose.
10. *Nga tiwana,* four lines on the forehead.
11. *Nga rewha,* three lines below the eyebrows.
12. *Nga titi,* lines on the centre of the forehead.
13. *Ipu rangi,* lines above the former.
14. *Te tono kai,** the general name for the lines on the forehead.
15. *He ngutu pu rua,* both lips tattooed.
16. *Te rape,* the higher part of the thighs.
17. *Te paki paki,* the tattooing on the seat.

* The name derived from the movement made when a person assents that he wants food cooking for him, by raising the eyebrows.

18. *Te paki turi,* the lower thigh.
19. *Nga tata,* the adjoining part.

The following are female tattoos :—

1. *Taki taki,* lines from the breast to the navel.
2. *Hope hope,* the lines on the thighs.
3. *Waka te he,* the lines on the chin.

Connected with tattooing, is the art of embalming. This was done in order that great warriors might show the heads of all the distinguished chiefs they killed But this art was not employed for that purpose alone; it enabled them to preserve the heads of those who were dear to them, and to keep these remembrances of beloved objects ever near. It was no uncommon thing to embalm in this way the head of a beloved wife or child. I have seen several instances of this kind.

To prepare them for drying was called *paki paki,* or *popo,* which signifies the taking out of the brain; they were then subjected to repeated steamings in the oven. After each steaming, the heads were carefully wiped with the flowers of the kakaho, or reed, and every portion of flesh and brain was removed. A small thin manuka stick was thrust between the skin and bone of the nose to preserve its form. When this process was ended, they were dried in the sun, and afterwards exposed to the smoke of their houses. One of the first things, however, was to extract the eyes, and fill the sockets with flax, and then sew the lids together. These heads, thus prepared, seemed to be exempt from the attack of insects, being thoroughly impregnated with pyroligneous acid. In former days the preparation of heads was very general; they were done for sale to the Europeans, and so great was the demand, that many a murderous attack has been made solely to obtain heads for the market; and those who were the most finely tattooed, were chiefly sought for. How many of the sins of these savage islanders have been participated in by their European visitors! Few are aware to what extent this abominable traffic has been carried, but it has now totally ceased. I have, however, been assured, that not a few of the heads thus preserved were those of Europeans, and some of them of

the very individuals who came to purchase such things for the European market.* If the person to whom the head had belonged was a relative or friend, the operators had to remove to some distance from the pa, and neither they nor the relations were allowed to touch any food until it was cured, for if the process were witnessed by the friends of the dead, they would be unable to repress their tears, and the head would be spoiled; but if it were only the head of an enemy, the operation was performed before all the people.

These preserved heads of relatives were kept in baskets, carefully made and scented with oil. When brought out to be cried over, they were ornamented with feathers and placed in some conspicuous place.

Native Names have always a signification, and are never given at random; those of chiefs, are selected with much thought, from the *waka paparanga*, or genealogical tables of their ancestors, for none can exceed the natives in their pride of descent. Their genealogical tree was compared to the *hue* (calabash), the main shoot or stem of which is called the *tahuhu*, and the branches *kawae*. Very little is thought of a chief who cannot count back some twenty or thirty generations, and the high families carry their's back even to the beginning of all things. I was once very much amused in obtaining a tradition of this kind, beginning with *na te kore i ai*, from the nothing the something, which went on gradually introducing name after name, and at last terminating with that of the speaker. The Tupunas and Arikis carefully taught their children the names of their ancestors, and to aid them in this work, each family had a curious carved board, called *he waka paparanga rakau*. This was made something like a saw, each tooth representing a name; and here and there where a tooth was wanting, it implied that the male line had failed, and been continued in that of a female.

It is considered rude to ask a chief his name, as it implies that he is a person of no consequence, from his not being known. A person speaking ironically of another, who thinks

* See Life of Andrew Powers.

much of his dignity, says, "O yes, he is a great chief indeed; wherever he goes, they inquire, who is he?" The polite way of apologizing for a person's ignorance of another's name, is to say, "*Ka patau i kai ahau i te umu o to tapanga.*" If I had partaken of the feast given when you were named, then indeed I should have known you.

A chief generally receives three names during his life: the first immediately after he comes into the world is given by his mother, and might be called his child's name, such as *Tangi kai*, from the child crying for food; *Poaka* (pig), from its greediness; *Mokai*, pet; *Moe one*, a little lively grub; *Mouri*, heart's blood; &c. The next was given at the *tuatanga*, or naming, and was assumed as he grew up; the last being taken at the death of his father, which might be called the family name. When Pehi died, Pakoro his son took it; and Te Hiko, the second son, assumed his father's second name, Turoa. So also when te Heuheu died, his younger brother, Iwikau, adopted his name. Frequently, however, names were acquired by something occurring to the individual. The head chief of the Rarawa obtained the name of *Panakareao*, from his being entangled amongst the supple jacks in the forest, whilst fleeing from a battle where his men were routed; in that state, he was captured by a woman, and honorably restored to liberty, with this name, which he has ever since borne.

Tumuwakairia, a principal chief of the Mani-a-poto, was taken prisoner, and threatened with being hung from the *tumu*, or knot of a tree, but being rescued by another chief from the fate intended him, he hence acquired his present name, which signifies, the suspended from the knot of a tree.

Te Wakaahu, a Wanganui chief, slew Tuwhare, a head chief of the Ngatiwhatua from Kaipara; he did not die at once, but lingered for a day or two. The dying chief told his conqueror he was no warrior, but only a husbandman; that he had not the hand of a man accustomed to fight, but only *he ringa ringa mahi kai*, a hand accustomed to work, or he would have killed him outright. His conqueror ever after retained that as his name, and his son after him.

Rau paraha, the leaf of the convolvolus, was a name given to that chief by his father's murderer, who said, if he caught him he would be a relish for that vegetable.

Huia, the daughter of Pomare, gave her infant the name of *Nota* (north star), the vessel on board of which Pomare was carried a prisoner, in defiance of a flag of truce. The widow of Matene Ruta, who was taken prisoner at Porirua, during the late war, and cruelly hung, to commemorate the event, called her infant, which was born after its father's death, *Repeka,* the hung.

Some derived their names from their occupations. *Rua kiri kiri* (gravel pit) was the name of a slave, chiefly employed in digging and carrying gravel to the kumara and taro grounds, which are so covered, nearly a foot deep, in order to obtain better crops.

Some names are taken in defiance, although they have originally been given by way of reproach, or as a curse; thus, when a woman made a song on Poto, a great chief, and said, "*Taku kuru kanga ko koe e Poto te kai mo roto ko te Rangi wakarurua,*" which is, literally, You are the pounder of my rotten corn, O Poto; the food for my stomach is Rangi wakarurua, your father. This was a great curse, and to show his indignant defiance, Poto took the name, *Kuru Kanga,* and his friend Taui, who was his relative, to show his entire sympathy with him, also took as his name *Te kai o roto.* Horpatene's first name was Taui, but now his surname is Te kai o roto.

Chiefs frequently acquired names from their peculiar way of fighting. *Mawai* is a creeping plant like the cucumber, which climbs over the fortifications of the pa, a name given to its original bearer to commemorate his crafty way of surprising pas. *Heu heu* implies that the chief suddenly came upon his enemy by sculking amongst the brush wood. *Tinirau* signifies the warrior, who slew many hundreds with his own hand. Other names mark the lofty pretensions of their owners. *Rangi-iri-hau* is the heaven lifted up above the wind or storm, to show that he was too great to be moved by any of the outbreaks of his enemies. *Rangi i runga,* the heaven above, one

of the ten heavens, is a name for a great man. *Rangi tauira,* the heavenly pattern. *Rangi hae ata,* the first ray of morning; *Te ihi,* the sun-beam. Te Heuheu was overwhelmed, with nearly sixty of his tribe, by a great landslip; his surviving son assumed the name of *Horonguku,* the sliding landslip.

Warekohuru is the name of a child whose parent was murdered in his own house. *Marupo* and *Patupo,* are the names of midnight murderers. *Paerangi* (fair sky) is the name of a man of peace, or it may be the same as *Paeroa,* the long pae, or mountain range, to express his high pretensions. *Kau moana* and *Oe waka* are names for great sailors. When a beloved child or great chief dies, the last thing eaten is frequently taken as a name by some surviving member of the family; thus, the name of *Hararuta* (arrow root) has been assumed. When, however, a person dies, the survivors carefully avoid mentioning his name, if it be one relating to food, as *Kapana, taewa* (a potatoe), Thus *Kai* (food), the name of a Rotorua chief, at his death died with him; it being considered a curse to repeat the word. *Tami* has there been substituted, instead. Some names appear very blasphemous, such as *Puku atua* (God's belly); many are very obscene.* *Taiariki,* little walking-stick, is a name for a short person, and *Taiaroa,* one for a tall gentleman, the taiaha being a chief's staff.

Everything has its name; their houses, canoes, weapons, and even garments, have distinctive appellations given them. Thus, when Hori Kingi built a new house, he named it *Ingarani* (England), to show his friendship for our country. If the natives perceive any honor attached to our English names, they immediately adopt them. They have thus assumed *kingi,* for king; *kuini,* for queen; *kawana,* governor; *pihopa,* bishop; *kanara,* colonel; *Kingi Wiremu,* King William; *Wikitoria te Kuini,* Victoria the Queen.

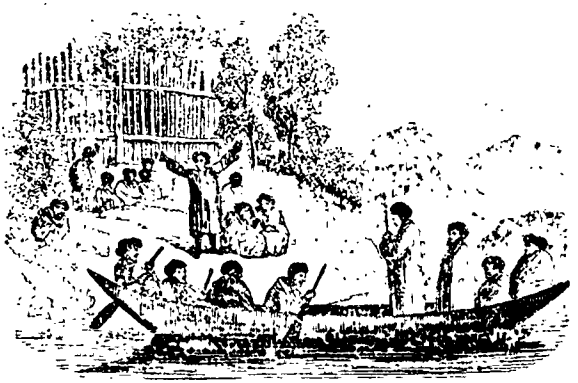
One chief inquired if Earl Grey was not a higher title than Sir G. Grey, and when told it was, then, said he, my child shall be called Earl Grey, "*Takerei.*" Names also mark the

* The natives formerly went naked, and did not think there was anything indecent in doing so. In the same way they spoke naked, using most obscene language without seeing any impropriety in it.

arrival of anything new in the country: *paura*, powder; *tupara*, double-barrelled gun; *hota*, shot; *pu*, a gun; and *pu-nui*, a big gun (cannon); *pukera*, bugler; *kai paura*, powder-eater: these are names showing their love of war. Others mark their growing attachment for domestic comforts, and a peaceful life:—*Kai huka* is sugar-eater; *nga hiti*, sheets; *ti kapa*, tea cup; *ti kera*, tea kettle; *tupeka*, tobacco. Nor is even the final abode of man lost sight of: *kawena* (coffin) is a favorite appellation. Names thus chronicle the introduction of new articles, and record any striking event. It was only last year (1854) the measles made their first appearance in New Zealand. A child was brought for baptism; on inquiring what its native name was, the mother said it was *Mate haere*, the spreading disease. In the same way, a person who is grateful for his recovery from some dangerous disease, assumes the name of *Tumahu*, the convalescent.

Their lands are all named; so also the sea beaches round the island; their horses, cows, and pigs, even their trees, especially karaka trees; rocks and fountains. Go where you will, in the midst of an apparently untrodden wilderness, and ask, Has this spot a name? and any native belonging to that district will immediately give one.

HE WAKA PAPARANGA RAKAU, OR GENEOLOGICAL BOARD.



HIKUBANGI, TAKING LEAVE OF FRIENDS.

CHAPTER XII.

DREAMS.

THE natives are great observers of Dreams, which were formerly thought to be sent from their gods to advertise them of coming events. The common name for dreams is *moe hewa*, or *moe moea;* but if they are long-continued ones, they are called *popopo hewa.*

A karakia, called *uriuri*, literally to turn round, or avert the fulfilment of bad dreams, was constantly repeated when any one had what he interpreted to be an unlucky one. In dreams it is supposed that the soul leaves the body and visits the Reinga, where it holds converse with the spirits of its friends. Every dream, they think, has its signification, and

they are almost as skilful in interpreting them as Atemidorus himself.

If a person dreamed of a sick relative, and imagined that he saw him in a very ghastly state, apparently on the point of death, it would be considered a sign of his speedy restoration to health; but if, on the contrary, he appeared to be quite well, that would be a sign of death. To dream of seeing the dead, is a sign of death to the living; and of seeing the living, a sign of good. Manihera, the night before he was murdered at Taupo, dreamed that he saw several of his friends who were dead, and said to those around, he felt sure he should be in the Reinga himself before the next night. His interpretation proved to be true; that very day he was cruelly murdered with his companion.

To dream of ascending a precipice to a pa on the top of a hill, without success, is a very bad sign, and a sure token of failing in whatever pursuit the person may be engaged.

To dream of being speared, is a sign of meeting some person or friend. On a journey through a lonely forest, one of my natives dreamed that he was speared, and so general was the expectation of meeting some one next day, that my companions repeatedly hallooed, that the person who was supposed to be coming might hear them.

If, in the time of war, when two parties went out against each other, and slept with only a little space between them, one should dream that he saw a *kakariki* (green parrot) in the oven, divided into two parts, it would be a sure sign of his own death the next day.

If a person dreams of another squeezing the juice of the tutu *(coriaria sarmentosa)* on the road, it is a certain sign that a murder will be committed; the juice of tutu being the same as blood.

If you dream of a rat being caught in a trap, it is also a very bad sign, and a sure token of murder.

If you dream of seeing a person's hair singed, it is a sign that his head chief will die.

If you dream that you see a person eating, who does not offer any portion of the food to you, it is a sign of death.

If you dream of a friend who is on a journey, and that you speak to him and receive a reply, it is a sure sign that person is not coming back.

If you dream of friends, and they turn to you, and you see them in good health, it is a bad sign.

If you dream of a friend on a journey, but do not see his face, which he turns away from you, as persons do who dance the *maimai*, or *nga ngahu*, it is a good sign of your friend being near his home.

If you dream of your kumara shooting vigorously, it is a sign of a good crop.

If you dream you hear the name of your absent friend mentioned, and that you go to look for him, but do not see his face, it is a sure sign of soon meeting him.

If you dream of swimming, it prognosticates a rainy day.

If you are ill, and dream of some absent friend, who turns and salutes you, it is a good sign that you will recover, and again see your friend.

Kawana Paipai, when at a distance from home, laid up with sickness, dreamed that he saw his minister's wife, who turned to him and shook his hand; this good omen so cheered him up, that he speedily got well, and on his return, the first thing he did was to go and call on her and shake hands with her.

If a tohunga, who accompanies a taua, or war party, dreams that his atua is killed by the atua of the place they are going to attack, it is such a bad omen that the taua immediately returns.

If a person dreams that he sees another coming to kill him, it is a good sign. The person seen will be killed himself.

One way of obtaining answers from the gods, was by dreams. When the priest was in any doubt, he waited for his god to reveal his will to him by dreams, and he generally had one which conveyed the required information.*

The Maori seem to differ from almost every known tribe or nation in having no regular Marriage Ceremony; they had no

* See 1 Sam. xxix., 15.

karakia or any rite to mark an event, which in nearly every other part of the world, is accounted the most joyous in life.*

The ancient and most general way of obtaining a wife was for the gentleman to summon his friends, and make a regular *taua*, or fight, to carry off the lady by force, and oftentimes with great violence. Even when a girl was bestowed in marriage by her parents, frequently some distant relatives would feel aggrieved, and fancy they had a greater right to her, as a wife for one of their tribe; or, if the girl had eloped with some one on whom she had placed her affections, then her father or brothers would refuse their consent, and in either case would carry a taua against the husband and his friends, to regain possession of the girl, either by persuasion or force. If confined in a house, they would pull it down, and if they gained access, then a fearful contest would ensue. The unfortunate female thus placed between two contending parties, would soon be divested of every rag of clothing, and thus would be seized by her head, hair, or limbs, and as those who contended for her became tired with the struggle, fresh combatants would supply their places from the rear, climbing over the shoulders of their friends, and so edge themselves into the mass immediately round the woman, whose cries and shrieks would be unheeded by her savage friends: in this way, the poor creature was often nearly torn to pieces. These savage contests sometimes ended in the strongest party bearing off in triumph the naked person of the bride; in some cases, after a long season of suffering, she recovered, to be given to a person for whom she had no affection; in others, to die within a few hours or days from the injuries she had received. But it was not uncommon for the weaker party, when they found they could not prevail, for one of them to put an end to the contest by suddenly plunging his spear into the woman's bosom, to hinder her from becoming the property of another.

Even in the case when all were agreeable, it was still customary for the bridegroom to go with a party, and appear to take her away by force, her friends yielding her up after a

* In Burmah also there are no religious ceremonies at marriage.—See *Malcolm's Travels in Burmah.*

feigned struggle. A few days afterwards, the parents of the lady, with all her relatives, came to the bridegroom for his pretended abduction; after much speaking and apparent anger, the bridegroom generally made a handsome present of fine mats, &c., giving the party an abundant feast.

When the parents thus consented, they usually said, *E pai ana kia moe korua, koto tungane kia kanga iho ano korua, kanga iho ano kia korua ano.*

Sometimes the father simply told his intended son-in-law, he might come and live with his daughter; she was thenceforth considered as his wife, he continued to live with his father-in-law, being looked upon as one of the tribe or *hapu*, to which his wife belonged, and in case of war, the son-in-law was often thus obliged to fight against his own relatives. So common is the custom of the bridegroom going to live with his wife's family, that it frequently occurs, when he refuses to do so, his wife will leave him, and go back to her relatives. Several instances came under my notice where young men have tried to break through this custom, and have so lost their wives.

The native term for courtship is *he aru aru*, literally, a following or pursuing after. *Ropa* * is a declaration of love by pinching the fingers. *He puna rua* is a struggling of two suitors by pulling the poor girl, who became the property of the stronger; it is also a term applied to a man with two wives. *Tau mau* is to betroth or promise a girl in marriage; *wai aipo* is when she is given and resides with her husband.

Every chief was at liberty to take as many wives as he pleased. If a chief had several wives, they were called the *hoahoa* of the head wife. They generally had from three to six, seldom more, and in many cases only one, especially amongst the lower orders. The number of wives added to the husband's importance, each wife having her own *mara*, or farm, and her own establishment, according to her rank, and furnished her share of the supplies for the establishment.

* *Ropa* is probably derived from *Ro*, the praying mantis, and *pa* to touch: this insect pinches those who touch it with its fore legs, which are covered with spines. If a married woman sees one, it is regarded as a sign of her conception.

When a chief had several wives, he could then entertain guests without fear of scarcity, and this was a sign of greatness.

When a man left home on a long journey, he repeated a karakia over his wife, that she might be faithful, with a curse on any one who should do him dishonor:—

Ko Maru kia tiakina te waha o runga,
Ko Tutangata kino kia tiakina te waha o raro,
Ka wakanoho ko mata te kuwaha ka kapi ka urahia,
He aha te manu nana i noho te upoko o taku kaha?
He katipo, he karewa, he au ika, kia tika ki te tangata,
Nanā i makutu, nana i kaia.

Generally, the first wife was a lady of rank, and was always viewed as the chief wife, however many others there might be, and of whatever rank; but some were regarded as servile wives. Heuheu had six, but one only ranked as the head wife.

The first born son, though his mother was only a slave wife, had all the rights of primogeniture; but should the first born child be by the lady wife, he then acquired the dignity of an ariki. This rank also was given to her first born, although a female.

Infanticide was formerly very common. It was generally perpetrated by the mother, and frequently from grief for the loss of her husband, or in revenge for his ill-treatment of her. A woman of the Thames destroyed seven of her children; the reason she assigned for such unnatural cruelty, was that she might be light to run away, if attacked or pursued by the enemy: this was especially the fate of female children.

But in general they show great affection for their offspring; indeed the children are suffered to do as they like. They sit in all their councils, they are never checked; once, and once only, I saw a man, whose child (an infant, one or two years old) was very troublesome, crying incessantly in the church, take him up and run out with him to a river close by, in which he kept ducking him until he ceased crying.* The children seem to be more precocious than those of Europeans, and however unruly in younger days, when about sixteen they

* This is the usual way of curing little squeaking pigs: they hold them under water until they are quiet.

become quite men, and frequently as grave and staid, except in war time; then these youths are the worst, and commit the greatest excesses.

Robertson states, that the American natives were remarkable for their being small eaters; this cannot be affirmed of the natives of New Zealand. In their natural state they are great eaters, and seem to prefer fat and oily substances, such as no European, unless pressed with hunger, or from the extreme north perhaps, could touch. The natives fed even on putrid whales, and tainted meat, with apparent relish. Man, indeed, in a savage state, does not seem to possess the sense of smell to the same extent, that he does in an advanced state of civilization, or else his perceptions are different, and the smell of putrid substances is not only not offensive, but positively agreeable.

Uncivilized man appears to prefer fat and oil as food. I have frequently seen natives eating their potatoes with putrid train oil, plentifully poured over them: also, when they have roasted pigs whole, and the inside was filled with a pool of melted fat, they would stoop down and drink it the same as water.

There is one thing, however, to be stated; they do not generally live on animal food, few taste it except on particular occasions, when pigs are killed to entertain strangers with; but this is a comparatively recent custom, since the use of pork is derived from Europeans, who first introduced pigs amongst them. Previously, fish and birds, and especially human beings, were all they had, in addition to the taro, kumara, and fern-root. We cannot wonder, when their diet was so entirely vegetable, that they should occasionally eat to excess. The quantity of potatoes which a native consumes at a meal is very great, but the nourishment they contain is small. The country abounds in eels, which attain an immense size, and are very fat. These are considered great delicacies, but I have noticed those who freely eat them are generally ill afterwards. Egypt is also a country abounding in eels, yet, Herodotus states, they were forbidden as food; so also in the Mosaic law, we find the same prohibition. The translator of Herodotus states, that the probable reason was their having a tendency to produce scrofula; it is very remarkable, that this

is the prevailing disease of the Maori, and that they are great eaters of the eel.*

The natives have only two meals a day, the first being about ten, the other at sun-set, or a little earlier. But frequently in those months when food is scarce, they have only one, and no other relish for their potatoes than a little sow-thistle, or wild cabbage. A native will endure hunger very patiently.

Those who live with Europeans, after a little time, are not in general greater eaters than ourselves.

Though extremely dirty in their persons, the natives are cleanly in their food, which is served up in baskets. These are neatly and expeditiously made by the females, whilst the food is being cooked. Guests of rank have each his fresh-made basket set before him, and when the meal is over, they are thrown away and fresh ones made. One reason appears to have been, the fear of witchcraft, or of destroying their tapu, by eating out of a basket which had been used by some one else. A chief never ate after any one, or allowed any one to eat after him. The remains of his food, with the basket which contained them, was thrown into a wahi tapu, that no one might obtain any portion with which to bewitch him. Formerly they had the greatest dread of witchcraft by means of food. When a great chief or tohunga took his food, he might frequently be seen seated within a little fence of basket work, or else in a corner of the verandah, apart from the rest. In general, a basket is placed before every three or four persons; it is filled with potatoes, garnished with a piece of meat, a fish, a bird, or in default of these, with a little sow-thistle or wild cabbage; when there is meat, they pass it round, each taking a bite or tearing off a portion; and when the meal is over, they wipe their greasy fingers on the backs of the attendant dogs, as their serviettes, whose noses are generally thrust into the basket as soon as the last hand is withdrawn.†

* Deaths from feasting on the *Pihapiharau*, or Lamprey, are by no means uncommon.

† Vigne, in his travels in Cashmere, thus describes a meal given him by the Rajah of Tira, vol. 1, page 109:—"They did not eat with me themselves, but a table was placed for me beside them, and they talked to me during the re-

Baskets appear to have been used in a similar way by the ancient Egyptians; they are represented in their paintings, as well as alluded to in Scripture. The chief baker had in his dream a basket of bakemeats for Pharaoh; and so in Israel, Jehu commanded the elders of Jezreel to bring him the heads of Ahab's sons in baskets; and the Israelite was blessed in his basket and store.

Formerly, they were often much pinched for food in winter; that period went by the name of the *grumbling months*, they had no other name for them; they were blank in their calendar, as they could do nothing but sit in their smoky huts, with eyes always filled with tears.

In times of scarcity, the only food they had to depend upon was fern-root and shell fish. The traveller is often surprised, as he journeys along the coast, by the large heaps of shells which he sees on almost every mound he passes; these are records of bygone scarcity, and frequently he will find fragments of human bones mixed with them, for it was at such times that the least offence sufficed to cause an angry and hungry savage to knock his slave on the head, that he might satisfy the cravings of his hunger. It is remarkable that some natives cannot eat the pigeon, when it feeds on the young leaves of the *kowai*, the New Zealand laburnum (*Edwardsia microphylla*); the Nga ti hine kino, a hapu of the Nga ti Ruaka, a Wanganui tribe, are said to have weak heads (*rahi rahi*) and are especially adduced as an example; the pigeon at such times gives them violent headaches, though other persons can eat it with impunity.

The natives are now gradually acquiring a taste for European food, and some have quite renounced their old way of living.

Some years ago, Tamihana te Rauparaha and several young

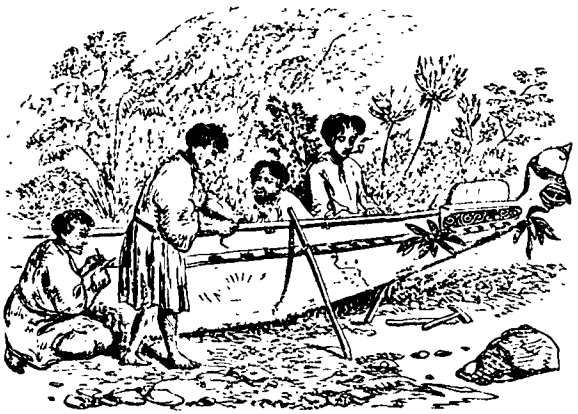
past, which was served up in dishes made of dock leaves, sewn together, and my drinking cup was also of the same material. The Sikhs are less particular in these matters than the Hindus, and will eat twice, and oftener, out of the same plate; but the Hindus, more especially the Brahmin or the Rajpul, will not eat twice out of any vessel that cannot be cleansed with earth: when, therefore, they play the host, the Hindus cause their dishes to be made of dock leaves, which are thrown away after they have been used."

chiefs of the Ngatiraukawa tribe formed a kind of club amongst themselves, and determined to give up their native customs, and adopt those of the Europeans. They had good houses erected, and took their meals in the same way we do, which they have persevered in doing, and this has become a great means of raising their tribe in the scale of civilization.

The *hakari*, or feast, was formerly given either as a *paremata*, or return for a previous one, or on some particular occasion, such as a marriage, the making of peace, or the stirring up of a war, for the obtaining of help either to build a house or make a canoe, or to hunt, or fish. They were sometimes given by individuals, but more frequently by the inhabitants of one place to those of another. The *hakari* was often on a very grand scale, proportioned to the wealth and influence of those who gave it. Sometimes a number of poles were planted in the ground, being fifty or sixty feet high, which were made to support eight or ten stories, heaped up with baskets of food to the very top. At other times, long walls of kumara were erected; these were made with the greatest care; they were generally about five feet high, as many broad, and were crowned with a covering of pigs roasted whole. Several hundred were often thus killed for a single feast, or else their place was supplied with dried fish, and with what is considered a very great delicacy, birds, or pork cut up in small pieces, and cooked in their own fat: these are packed up in large *hua*, calabashes, or in ornamental dishes, made of the bark of the totara, and tastefully decorated with feathers, they are called *papa*. When the guests arrive they are received with a loud welcome, and afterwards a person, who acts as the master of the ceremonies, having a rod in his hand, marches slowly along the line of food, which is generally placed in the *marae*, or chief court of the pa, and then names the tribe for which each division is intended, striking it with his rod. This being done, the chief of that party receiving the food, sub-divides it amongst his followers. The food is then carried off to their respective homes. The calabashes are often tastefully ornamented with carving, red ochre, and feathers. These feasts are generally political meetings; both before and after the division of food, many

speeches are made, the speaker walking up and down a space left for him by the crowd; he only speaks as he goes one way, walking back in silence, and as he became animated, he moves with increased celerity. On the occasion of a marriage, the friends of the bridegroom provide the feast for him, and those of the bride for her; but the two do not eat together. When a chief intends to give a feast, he sends some member of his family as a herald to summon those for whom it is intended. As he passes through each village, he sings, *Uea uea i te pou o tou whare, kia wiriwiri, kia tutangatanga wakairi kapua naku, ki runga moeahu taku kira ka tongia e te anu matao e tahu e — nau mai e waha i taku tua he karere taua, he karere wainga.* If it be a feast to invite the individuals thus summoned to war, the words *he karere taua* are used; if to a feast only, the words *he karere wainga* are spoken. If those invited do not wish to partake of the feast, they reply, *Penu ki taku kainga, e kore au e tae atu kahore aku paremata tahi atu ki a koe.*

A PAPA OR CARVED DISH



PREPARING CANOE FOR SEA.

CHAPTER XIII.

AMUSEMENTS.

It has been thought, that were a child from its birth to be kept from hearing the sound of any language, it would commence with the tongue which was spoken by the first parents of the human race; but this has not been verified—the child was found to have none at all. It appears more reasonable to find a proof of the identity of our race in thought, rather than in sound; the latter varying from physical causes, which may affect the body without influencing the mind. The early feelings of the child appear to furnish a better guide to what is really common to all, and if we can trace an identity of amusements in parts which are so remote and severed from

each other as England and New Zealand, we cannot well help allowing that this identity of amusements is likewise a strong proof of the identity of our common origin. I remember, as a child, joining in the pursuit of an unfortunate white butterfly, which we called a Frenchman; and in after years, in France, I was much struck by seeing a number of children knock down a red butterfly, a poor queen of the meadows, with the cry, Down with the English, down with the English. But this is not so remarkable as our finding games and pursuits of children similar to our own in such lone islands of the southern hemisphere as New Zealand.

Te Kahu, or *He manu waka-tuku-tuku, He pakau.*—The first game presenting this similarity, is that of flying the kite, and it is remarkable that their name appears to be drawn from the same object as ours. The kite is the old term for the hawk, and the name *kahu* is also that of the same kind of bird. Their figure, also, though differing from ours, is generally a rough imitation of the bird, with its great outspread wings; these kites are frequently made of very large dimensions of raupo leaves, a kind of sedge, neatly sewn together, and kept in shape by a slight frame-work; the string is most expeditiously formed, and lengthened at pleasure, being merely the split leaves of the flax plant: this is a very favourite amusement.

He poro.—He potaka.—He kaihora.—He kaihotaka.—The whipping-top, is another game which is played in every part of the island; the top used is more of a cone, and of less diameter than our English one, but in other respects is just the same.

He whai, or *maui.*—The cat's-cradles, is a game very similar to our own, but the cord is made to assume many more forms, and these are said to be different scenes in their mythology, such as Hine-nui-te-po, mother night bringing forth her progeny, Maru and the gods, and Maui fishing up the land. Men, canoes, houses, &c., are also represented. Some state that Maui invented this game.

He piu.—The skipping-rope. Two generally hold the rope, and a third skips over it; sometimes they tie one end to a post

and another twirls the rope, while several jump over at the same time: it is also used by one person, the same as with us.

He morere.—He moari.—This is a lofty pole, generally erected near a river, from the top of which about a dozen ropes are attached; the parties who use it take hold of them, and swing round, going over the precipice, and, whilst doing so, sometimes let go, falling into the water; occasionally serious accidents have thus occurred, by striking the bank.

Te takaro ringaringa, or wrestling, was a very general amusement of young men, who prided themselves on their skill in throwing one another, as much, perhaps, as our own countrymen have ever done.

Te para mako consisted in throwing sharp-pointed sticks at each other, and skilfully warding them off, by turning the body away when they saw the dart coming. Sometimes an unskilful person lost his life in playing this game.

Te para, or *para toitoi,* was a more harmless game; it consisted in throwing the reed-like stalks of the toitoi, blunted, at each other; this was a boy's game.

Te taurumaki, variously called *taururumaki* or *taurumaki-maki,* is played in the water, and consists in one person trying to keep the other under the longest; one was frequently almost drowned by the other.

Te teka, or *neti,* is a game played with fern stalks, which are darted to see who can throw them the furthest.

He ti, or *tii,* is a game played with the fingers; also the *komi-komi,* which consisted in opening and shutting the thumbs and fingers.

The *puni puni* is a game played with the fingers whilst the following words were sung:—

Kei te wai nui,	By the great water,
Kei te wai roa,	By the long water,
Ka tangi te korora, kororo,	The seagull cries, the penguin,
Awhe te puni puni,	Where is the entering,
Awhe te paro paro,	Where is the closing,
Anohoanga.	For the resting.

If the fingers enter each other whilst these words are being uttered, the game is ended; if not, this is again repeated.

Tutu kai.—A circle being formed, one takes a little stone, or anything else, in his hand, and then another repeats:—

Kura, kura, kura winiwini;	Listen, listen, where is the stone;
Kura wanawana, ;	Listen, in what hand is it hid;
Te wai atu, takukai nei;	Seek where it is hid;
Ki te kai motiti, kite kai motata;	Seek for the stone.
Ka rere taua ki hea?	Where shall we go?
Ka rere taua ki pohou nui,	We will go to the many,
Ki pohou roa, hei te koti,	To the multitude,
Hei te kota, toreti, toreta,	To the Ti, to the Ta.
Kai a wai.	Tell me, tell me,
	With whom is it to be found.

A person then goes round the circle, and guesses in whose hand it is hid, each having his fist closed; if he is right, the person who has the stone, takes his place, and goes round; if he is wrong, he continues until he discovers where it is hid.

He waka pupuni, or *piri*, is the game of hide and seek; it is very similar to our own.

He poi.—This is a game played with an ornamented ball, causing it to revolve by a small string attached, and singing at the same time. The ball is often sent to a pa, and played as an invitation to join in a war expedition.

He haka.—The dance was also a favourite amusement. There were various kinds, many of which were very indecent; some were only danced by females, others by men, but in general both sexes joined in this amusement.

Te Ko kiri is an amusement of diving by closing the legs and arms, and then sinking in deep water, feet foremost. I have seen a native thus drop down over the side of the canoe to a great depth and pick up with his toes a tobacco pipe he had noticed at the bottom, using them as readily as his fingers.

Te Ko kiri also is a jumping from a pole into deep water: before doing so the party says:—

Puhi puhi rawa kite keriru;	Flutter like pigeons' feathers;
Mehemea e kato ana, ko kiri	And if the water be calm, dart downwards.

There was also the *turupepeke*, or tumbling head over heels; the walking with stilts, *pouturu*; the *rourou*, a game played

with stones in the hands; the *kai* is a puzzle to undo a knot, or find out a riddle; and many similar ones.

* But the chief amusement of the females was, and still is the *tangi*, or crying. The ladies priding themselves on their doing this in the most affecting way, so that a stranger would be deceived, and not think it possible that it could be a mere mockery of woe, and yet it is nothing more; tears are shed in abundance, and the hands are wrung, as if suffering the most poignant grief, whilst the most heart-rending cries excite the sympathy of the company. The ladies have their heads adorned with fillets of leaves, or of dog's hair, and so much joy do they experience in this exciting amusement, that they look forward to a good crying with the same desire a young lady in England does to a dance or ball.

When a distinguished party of strangers arrives at a pa, before they enter, the females ascend some stage or elevated spot, and from it they wave a garment or branch, loudly inviting their visitors to enter, with the cry *haere mai, haere mai,* or *nau mai, nau mai.* They walk to the chief marae or court, and then the tangi commences; after it is concluded, the strangers rub noses with the inhabitants, or else speeches are made first, afterwards food is brought in procession by the inhabitants in little baskets, each carrying one in his right hand, stretched out, with the left thrown back, all singing the *Putu,* or song of invitation, as they advance towards their guests, before whom they place the feast, and this concluded the entertainment.

The New Zealanders, in former times, had no names for the different days, but only for the nights; for it was by moons they counted Time. Perhaps this arose from the idea that it was in the night everything grew. They have therefore

* The natives have another amusement, which consists in rendering their conversation unintelligible to strangers, by adding one or more letters to each word as they may previously agree upon. So that only they who are in the secret, can understand what is said: thus, instead of saying kei te haere au ki reira, they would say *te*-ke-*te*-i *te* te-hae-*te*-re *te*-a-*te*-u *te*-ki *te*-re-*te*-i-*te*-ra: few can find this out when spoken quick. This is called *He Kowetewete.*

names for the different nights of the moon; for they were indeed the children of the night, and not of the day, and in this respect resembled the other islanders of the South Seas, who had a similar way of reckoning time. But it appears remarkable that they should not have a single name for any day in the year. It is also a proof of their common origin, that many of these names are the same in the islands, and that there is not a greater difference between them and those of New Zealand, than there is between those of the various tribes of New Zealand.

These names also denote the state of the tide.

They chiefly counted the moons by different stars as they were in the ascendant.

Summer is named *Raumati*, from its being the season when the leaves fall; there being but one deciduous tree in New Zealand, the *ko hutuhutu*, or New Zealand fuschia, which sheds its leaves in winter; for, if any thing, the forest is more verdant in winter than summer.

Winter is called *Hotoke*, or the season when, from the increased moisture, the earth gives up its worms, which formerly were highly prized as food, some attaining a very large size.

Since the introduction of Christianity, the natives have given particular names to three of the week days, which are now generally used throughout the country. According to their nomenclature, Sunday is called *Te Wiki*, most probably because the week commences with that day, which thus, by way of distinction, is designated the week. Saturday is named *Te ra horoi*, or the washing and cleaning-up day, from their noticing this custom in all European houses of thus employing that day. Friday is called *Te ra oka*, or the bleeding day. I was a long time before I could discover the origin of this name, but I found that it is derived from the European custom of killing their pigs on the Friday, so as to have time to cut them up on the Saturday, and dispose of them before the Sabbath. The custom of bleeding animals, which is or ought to be general amongst us as Christians, struck the natives with the greatest astonishment, that the blood which they esteem so highly, should thus be wasted. They have there-

fore commemorated the circumstance by giving the name of *Te ra oka,* to this pig-killing day. The remaining days of the week still preserve their naturalized names, *viz., Manei, Turei, Wenerei, Tairei.*

Nights of the Moon.

1. *Noni hape*—The moon is in the Reinga.
2. *Taka taka putei*—The moon revolves in the Reinga or Hades.
3. *Witika raua*—It begins to ascend from the Reinga.
4. *He oho ata*—The moon is visible.
5. *Ouenuku*—It begins to rise a little way.
6. *Mawéti*—It rises still higher.
7. *Tutahi*—It grows larger.
8. *Otama*—Ditto.
9. *He pa*—When the sun is rising over the hills, and the moon is still seen, it is called *hepa ka moe tahi me tana wahine me haere ahiahi.* (The natives make the moon a gentleman, and the sun a lady.)
10. *He ari.*
11. *He hune.*
12. *Mawaru.*
13. *He hua.*
14. *He atua*—Full.
15. *He kiokio.*
16. *He rakau nui*—Small tides.
17. *Rakaumatohi.*
18. *He takirau.*
19. *He Ohika*—The moon begins to wane.
20. *He kore kore.*
21. *He kore kore tutahi.*
22. *He kore kore wakapou*
23. *Tangaroa a mua.*
24. *Tangaroa a roto*—It sinks into the sea.
25. *He kiokio.*
26. *He otane.*
27. *He rongo mai.*
28. *He mouri.*

He o mutu—The moon disappears.

The year is counted by moons, and the nights of each are divided into three decades, or thirty-six for the year.

These are regulated by the stars. The year begins with May, which is also the first winter month.

1. *May*—The following stars are in the ascendant:—Kai-waka, Patu-tahi, Matariki, Puanga.
2. *June*—Mata-riki, Tapuapua, Waka ahu-te-ra o Tainui.
3. *July*—Waka-ahu-nuku, Waka-ahu-rangi, Waka-ahu-papa, Waka-ahu-kerekere, Kopu, and Tautoru.
4. *August*—Taka-pou-poto, Mangere, Kaiwaka. The *karaka* and the *hou* flower. Spring commences. The *warauroa* (a cuckoo) arrives.
5. *September*—Takapou-tawahi. It begins to be warm; cultivation commences. The *kowai*, *kotukutuku*, and *rangiora* flower. A rainy month.
6. *October*—The *kumara* is planted. The windy month corresponds with our March; hence the saying, *te ra kihi*, the noisy or windy period, the *tawera* is ripe. The *koekoea* (a cuckoo) arrives.
7. *November*—Te Wakumu. The *rewarewa* flowers.
8. *December*—Nga Tapuae. The *rata* flowers.
9. *January*—Uruao. *Karaka* is ripe.—Ranga whenua (an ancestor) rules the days, and Uruao (the star) rules the nights of this month.
10. *February*—Rehua. The dry month—a scarce month.
11. *March*—Nga huru. Harvest month for *kumara*.
12. *April*—Te Kahui-rua-mahu. The days begin to be cold. The cuckoo leaves.

Matariki is the great winter star, and Rehua that of summer.

The arrival of the two birds of passage, the *kohoperoa*, or *koekoea*, and the *pipiwarauroa*, are the signs of summer. They are called the birds of Hawaiki, or warm country.

The four seasons are—

Ko Toru, ko Tahi, ko Takarua, August, September, October (spring).

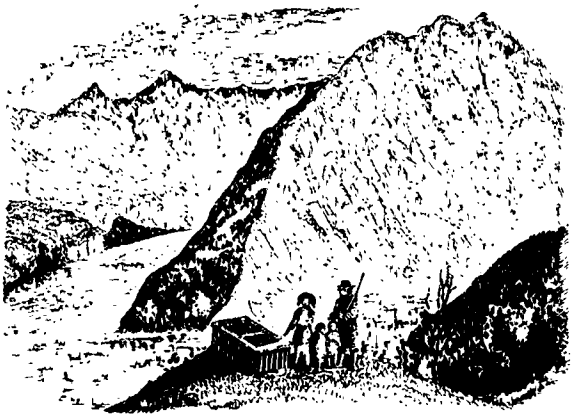
Raumati, November, December, January (summer).

Ngahuru, February, March, April (autumn).

Hotoke, May, June, July (winter.)

Raumati or summer takes its name from its being the season when the leaves of the forest fall. There is only one deciduous tree in New Zealand which sheds its leaves in winter, the *Ko tuku tuku* (Fuschia Excortica.)

Hotoke or winter is the season when the earth gives forth its worms, which were once eagerly sought after as food.



THE BURIAL PLACE AT PUKE TAPU ATENE ON THE WANGANUI.

CHAPTER XIV.

ORIGIN, AS TRACED BY THE LANGUAGE.

One of the principal aids in discovering the Origin of a remote and isolated race, like that of the New Zealander, must be language; it is an historical record, which cannot be falsified. As we can recognize a friend by his voice, though his person may be concealed, so may we identify a people by their language.

The word *Maori*, which they apply to themselves as their peculiar name, signifies anything that is native or indigenous. Maori has precisely the same meaning as the word *Moor*, and a singular resemblance to it, especially to the more ancient one of *Mauri*. The root of the word is *uri*, which means dark. Hence *Mauri* is the heart, the dark blood, and *uri* is the root of many other words. *Pouri*, darkness; *kokouri*,

dark, over-hanging cloud; *wheuri*, dark deep water; *tua uri uri*, blackening masses, dark clouds; *kakarauri*, getting dark, dusk; *kauri*, the kauri pine, most probably derived from the rezin which, when burnt for tattooing, is black. But *uri* also signifies offspring; the *uri Tangata*, the beginning of man, is lost in darkness.

There are two other African words identical with New Zealand ones, which may be alluded to without endeavouring to draw any inference from them. One is *dōōr*, the Siloe of Morocco; it is a cave made in the earth to keep wheat in, and is entered by a small door or opening on the top, which is closed by a large stone or block of wood. This is precisely the description of the New Zealand *duá* or *rua*, which is made to hold the kumara.

The New Zealand word for the sun is *ra*. The Coptic one is the same; the Egyptian *rah;* and hence, perhaps, the origin of the East Indian word Rajah Maha. The great rajah or prince, *Maha*, is a New Zealand word for a multitude; the sun being the light of heaven, the prince that of the multitude. So the New Zealand word *rangatira*, or chief, when dissected, is *ra-nga-tira*, which simply means the light of companies, or assemblies of men.

There is another New Zealand word of great interest, being a root of many, and bearing an analogy to words of almost every language, that is *ka*, to burn; we have it in our word *candle*, and in the Latin from whence we obtained it, and, perhaps, in the old word *kindle*; it is seen in καιω; in Tartary, and throughout the East, even to China, in *kang*, an oven or stove; and in the *khan*, an edifice erected for the warmth and shelter of the wayworn traveller; in *kapura*, fire, which implies the substitute for the light of day. In *kakano* (seed) which contains the germ of life; and in *kai* (food) the fuel that sustains the flame of life.

This word is also connected with another of great interest, and one which stands out as a landmark to guide us in the search after the origin of the New Zealand race, and that is *kava*. In old Arabic, the word for wine is *kahweh*,* and before

* See *Lane's Egypt.*

we proceed further, we must show that this is a Maori compound word, bearing a most appropriate meaning for any intoxicating beverage, being the substance that burns and carries off the senses. *Ka* we have already considered; in *va* or *weh* we have the Latin *veho*, Sanscrit *wahana*, English *wain*, *waggon*, and the simple root in Maori *wa*, to carry.*

But to return, from *kahweh* wine, we have *kahveh*, Turkish, for the Italian *caffe* and English *coffee*. But what, it might be asked, has this to do with wine? A great deal, for when Mahomet forbad his followers the use of the one, they found out a substitute in the other; and, therefore, they naturally transferred the word for wine to it. The false prophet propagated his faith, not with the sword of the Word, but of steel, and wherever he went, he carried his law and institutions with him. How far west did his faith prevail? even to the pillars of Hercules. Europe itself was threatened; its fairest parts fell under the sway of his followers. The Bysantine throne itself was ascended, and Spain for many years was the abode of the Moor. So also in the East, Persia, Central Asia, India, and even the remote islands of the Indian Archipelago and Polynesia, bowed to the crescent Therefore, we shall not be surprised to find *kahweh* preserved in the word *kava*, the intoxicating beverage of the South Sea Islands, and their substitute for wine and coffee, which in their successive migrations from island to island, they lost, but the name they retained. And thus, when they reached New Zealand, the word is still preserved, in the *kawa kawa*, the *piper excelsum*, or pepper tree of New Zealand, and perhaps in the *casava* of America.

The name for a girl is *Hine;* but when old enough to become a bearer of burthens (poor woman's province) she is a *wa hine;* so when she is a mother and has to carry a child, not in her arms but on her shoulders, the Maori way, she is a *waea*, a *waene* or *e wae*, and her offspring are *wanau*, and her burthens also are called *wahanga*.

* Having no vehicle, it is applied to burthens carried on the shoulder. In Tahaiti, royalty itself was carried on the shoulders; regular relays of men being appointed, as soon as one grew tired, the royal burthen vaulted from one pair of shoulders to another.

Another remarkable word for its travels is *Paradise.* Every nation has pictured to itself some place of bliss, some abode of rest for the soul. Men vary in their idea of the character of that happy spot, but still the idea exists, and all of them are included between the extremes of the sensual paradise of Mahomet, and the spiritual and holy one of the Christian. The word paradise itself conveys the idea of a garden enclosed, a garden of delight; it is the place of repose, it is protected from every foe; no enemy can enter, or disturb the rest of the soul. The Hebrew word is *pardés;* the Arabic *firdaus,* plural *faradisa;* Syriac and Armenian *partes;* and Sanscrit *pradisa,* or *paradisa,* a circuit or district; *firdusi,* Persian, a pleasure garden; Παραδεισος, an enclosed garden, paradise; it is seen in the English words *park* and *pale,* and is preserved in *parae,* New Zealand, a small plain enclosed with forest. The simple root of all these words appears to be *Pa,* to obstruct, hence *Taie-pa* or *Pa-korokoro,* are fences for farms; *Rai he-pa* and *Parepare* are fortifications for towns; and the same root is found in the New Zealand word *pare,* to ward off, and in the English *parry.*

We next suppose the canoes of the first colonists of New Zealand have reached its shores; wearied with their long voyage, they gladly step on shore, and anxiously they look around to supply the cravings of hunger. Reduced to the greatest extremities, we may imagine they would lose no time in ascertaining what were the edible products of the country they had reached. One of the first objects which would arrest their attention when they entered the luxuriant forest of their newly-discovered home, would be the palm tree; coming from the sunny isles, whose beauteous shores are fringed with the cocoa nut trees, which mainly supplied them with food, the palm would immediately arrest their attention, and excite their hopes, that they had found the well-known tree. The name for the cocoa palm in most of the isles of Polynesia, is *ni;* in the Brumer isles, *niu.* When they found to their disappointment that the New Zealand palm did not produce fruit, they would naturally exclaim, it only bears leaves, and that is precisely the meaning of its name *ni-kau,* only leaves. The

niu of the Brumer isles, signifies the tree producing milk, *u* being milk, that is, the true cocoa nut. But it is reasonable to suppose that we should find other proofs of their search after food, and we have them. *Uwhi* or *ufi*, the yam of the South Sea Islands, is given to a small one that is indigenous to New Zealand, and to the root of a fern, which is also edible, and slightly resembling in form the yam. The *uri*, the fruit of the *kiekie;* the largest New Zealand fruit, is also the name of the bread fruit. The *ti, (dracena Australis,)* is a name common to all the isles; it produces a long fleshy tap root like a carrot, and was formerly much used as food. Nearly all the names of edible substances are identical with those of the islands. The *taro*, the *kumara*, the *hue*, many of the trees which resemble those of the isles they left, bear the same names; thus we have the *aka*, the *hutu*, *mai*, *miro*, *rata*, and *wau*. *Poi* is the New Zealand word for a ball, this in Tahaiti is also the name of the bread fruit when made up into balls. This valuable fruit is not known in the colder climate of New Zealand, but the word remains.

The pigeon bears two names, the *kuku* and *kukupa*, which are common to the isles; so also is that of the *ruru* (owl). The only animals there known have similar names: *kiore* (rat) and *kuri* (dog). The *kuku* (muscle), a shell-fish universally eaten, is generally known by the same name. But it is not necessary to carry this list of identical names further; it applies to plants, stones, insects, implements, manners, customs, mythology, gods, in fact to everything, for the language itself is radically the same, and clearly shows that the Polynesians form one grand family. And whilst it is evident, from the greater or less variation existing, of the more recent or remote connection of one with another, it does not diminish the probability of their having had a common origin.

There is another word which we seem to recognize in the Turkish *hookah*, which is the same in substance, I believe, with the *meerschaum* and *ecume de mere; huka* is the New Zealand word for the froth of the sea. When the New Zealanders arrived, they then saw snow for the first time, which to them would appear more like the froth of the sea than any-

thing else; they naturally applied that word to it, and called it *huka*. It has generally been supposed that the Malay is the grand progenitor of the Maori; but I do not see on what grounds, beyond the resemblance of a very few words. The affinity between the Maori and Sanscrit is much closer, as well as their customs; the widow sacrificing her life at the husband's death is a remarkable agreement. The figures sculptured on the caves of Elora and Salsette bear a singular resemblance to the Maori *hei tiki* in their form.

The New Zealanders are decidedly a mixed race; some have woolly hair, others brown or flaxen; some are many shades darker than others.* The peculiar features of the Tartar are also very common; the oblique eye, the yellow countenance, the remarkable depression of the space between the eyes, so that there is no rise in the nose, seem clearly to indicate that some portion at least of the race is of Chinese or Japanese descent; and this supposition is strongly supported by a similarity of custom in chiefs tying up their hair in a top knot. The natives now copy us, as being a more highly civilized race than themselves. This would naturally have been the same, had any number of the Chinese or Japanese arrived amongst them. Hence the chiefs adopted the top knot as a sign of higher rank. This resemblance seems to have struck Tasman most forcibly; in describing them, he says, "They were of a color between brown and yellow, their hair long and almost as thick as that of the Japanese, combed up and fixed with a quill, or some such thing, *in the very same manner as the Japanese fastened their hair behind their heads.*" About the year 1839, one of the members of the Church Mission, when paying a visit to the district of Wangaree, found a party of natives sitting round a fire, where they were cooking potatoes in an old-fashioned bell. Being much struck with the singularity of the circumstance, as well as the peculiar appearance of the bell, he inquired into the way they became

* So dark are some of these natives, that they are joked by others as being *Pokerekaku*, which is a name for a very black kind of kumara; in fact, they have many terms of reproach amongst themselves for these dark persons, such as *kiwakiwa*, *pangopango*, signifying black.

possessed of it. The account he received was, that some years before a great storm threw down a large tree, and disclosed this old bell under its roots, and that they had constantly used it as a pot to boil their potatoes in, stopping up a hole where the ring of the clapper had been fixed with a potatoe. The bell was immediately purchased, and I had the gratification of seeing it; the rim was jagged, as if the outer one had been broken off, which was most probably the case, as it appeared to be far too shallow for its width: there was a legend round it, which appeared to be Japanese, the characters being too square and regular for Chinese.

There is, therefore, good reason to suppose, that at least one junk, if not more, has reached New Zealand, and imparted a character to their race, as well as an influence to their customs. That the neighbouring tribes would endeavour to obtain the alliance of a more civilized people than themselves, and secure them to strengthen their tribes by giving them their daughters in marriage seems highly probable. These strangers, too, may have introduced some articles of food as well as their customs, and thus proved a blessing to them. It is a question whether they did not introduce the art of weaving, which seems to be carried to greater perfection than we could reasonably expect them to have been capable of. I am not aware that either in Tahaiti or Hawaii they had attained to a similar degree. The general clothing of the islands being the *tapatapa*, cloth made from the bark of trees, chiefly the *wau* (or paper mulberry), and though the making of that cloth has long ceased, yet traditionally, it was once made in New Zealand. The name is preserved in the *aute*, from which ribbons were formed, even up to a late period; but the cloth itself appears to have been superseded by the more durable and elegant product of the loom. The finely embroidered borders of their garments betoken a far more advanced state than they can lay claim to in the other arts, which they are acquainted with. Their houses likewise seem to betoken a Chinese or Japanese origin; they are built in a similar way to those which are erected of bamboo, being ornamented with *arapaki*, or lattice work of various colors and patterns, indicating much skill and even

elegance and taste. In ship building, they do not seem to have acquired anything from them; not having iron, they could not advance on the skill of their forefathers.

There is scarcely any work relating to the Polynesian Isles to be compared with that of Mariner's Tonga Isles, either for the faithfulness of the description given of their manners and customs, or for the general interest of his narrative. From it we gather many particulars of resemblance between the inhabitants of New Zealand and Tonga; whilst the former believes that Maui fished up his island, which thence bears the name of his fish, the latter also states that his isles were drawn out of the water by Tangaloa, whilst fishing with the line and hook (see vol. ii., p. 99). Tangaloa, we have already said, is identical with Tangaroa, one of the most ancient of the Maori deities. He is also viewed in Tonga as the god of the ocean. Their ideas likewise agree in the pre-existence of the ocean, and in the sky being solid, originally resting on the earth.

The *Hotua Pou*, who are spoken of as mischievous gods, whose attribute is never to dispense good, but petty evils, not as a punishment, but indiscriminately from a pure mischievous disposition, exactly agrees with the *Atua Potiki* of the Maori.

The New Zealander also has some idea of high chiefs, or *arikis*, going to heaven after death, whilst those of inferior note went to Po, which is their Hades; also that their gods manifest themselves to their descendants or priests, under the form of lizards, spiders, moths, whirlwinds, flashes of lightning, &c.; that they often enter the body of individuals, and surprise them, using their voice to utter their will.

Their ideas of omens are also similar, as well as the word for divination (vol. ii., p. 191), *ta niu*, although the way of divining is different, the Tonga native drawing a favorable or unfavorable conclusion from the spinning of the cocoa nut.

The *tuitonga* and *veachi*, sacred chiefs, have no representative in New Zealand, except that every high chief or ariki is a sacred character, and supposed to have the power of conversing at pleasure with his ancestral gods, and, in fact, to be one himself on earth. The former seem to have been rather spiritual kings, more nearly resembling the Dairi of Japan,

the Lama, the Sovereign Pontiff of Thibet, or the Pope of Rome (vol. ii., p. 110). The carnal intercourse of atuas and females is the common belief of both races. The way that gods speak to men, by whistling from the roof of houses, (vol. ii., p. 124), is also the same. The customs of widows committing suicide, and of burying in a sitting posture, are identical.

The *malai* corresponds with the *marae,* being the principal court in a pa, or the open space before the priest's houses, where strangers are received, and all their grand councils held. The word for a king in Tonga is *how,* although there is no similar dignity in New Zealand, and therefore the word is naturally not to be found, yet there are others derived from this root; of such is the *kai waka howhow,* the person who gives command in a war canoe to the paddlers, and regulates the time. *Kauhow,* to teach, to instruct, or direct. In Tonga, an adept in anything has the prefix of *kau:* a *kau-tang-ata,* is a skilful man; a *kau-moana,* a skilful sailor. In New Zealand he is called *au moana;* the word is found in *kau-matua,* an elder.

The description of the *tapu,* and of their feasts, will do for either race.

The custom of cutting the person with shells or obsidian, and allowing the blood to dry on the person, is also the same, although in New Zealand it is chiefly practised by the women, and confined to the forehead or chest.

Elegiac ballads were also written in honour of great chiefs, and most frequently by their widows.

In all these particulars, and many others, the identity of the Tonga natives with those of New Zealand is evident; in fact, the language is so nearly alike, that the natives can make themselves understood to each other. Tonga is the name given by the Maori to the south wind. The highest mountain is also honored with the same, being called *tonga riro.**

The points of agreement between the Feegee and Maori are not so evident; there are, however, many particulars in which they likewise agree. The following were received from a

* Tonga riro simply means Tonga, which has left or departed from its old position in the Tonga Islands.

Wesleyan Missionary stationed at Mere (Rev. Mr. Hazlewood). The spirit of the still-born child is very much feared.

Makutu, or witchcraft, is practised in a similar way to that of the Maori, by procuring some of the parings of the food which the person to be destroyed has eaten; these are buried, and as they decay, the victim also pines away and dies.

Langi, heaven (*rangi*, New Zealand), literally the place where the heaven and the earth unite, or the distant horizon, from whence the European was thought to come, it being considered his remote home, and therefore he is called *papa-langi*, or the person who comes from the surface of heaven.

Uto, the bread fruit, is also the heart. New Zealand *uri*, *ufi*, or *uwi*, the yam; *ndalo*; *talo* (Tonga), *taro* (New Zealand), the edible species of the arum. The word *koli* agrees with the New Zealand *kuri* (dog).

Circumcision universally obtains in the Feegee Isles. There is a rite nearly approaching to it in New Zealand, called the *putéte*, which consists in tying up the prepuce with a string, and then fastening the end of it to the girdle; this was done when on a journey or going to fight.

Thake means above, as the sun or the east, as *ake* does in Tonga and New Zealand.

Ra, down below, as the sun *raro*, New Zealand. In Feegee it is the west, in New Zealand the north.

Toka lau, the north, is *tokarau*, which is north-east in New Zealand.

Kau, the plural prefix, is used ordinarily for men; *kau matua*, elders; and *how* is the plural for chiefs and gods. *Fango* is the plural for animals. *Ngahi*, for inanimate objects. *Onga* is the dual prefix before animals.

Iro, to peep, is the same as *tiro* in New Zealand. *Dalinga*, the ear, agrees with the New Zealand *taringa*.

The following words were taken from a list of Malayan dialects, as spoken in Borneo:—

English.	*Malay.*	*New Zealand.*
Two.	Dua.	Dua, rua.
Three.	Tiga, taru.	Toru.
Five.	Lima, rimeh.	Rima.

English.	*Malay.*	*New Zealand.*
Mother.	Ma.	Waea.
Woman.	Ini.	Hine.
Man.	Orang.	Tangata.
Head.	Kapala *(caput)*.	Upoko.
Ear.	Telinga.	Taringa.
Eyes.	Mata.	Mata.
Nose.	Idong.	Ihu.
Mouth.	Mulat.	Mangai.
Teeth.	Gigi, nipun.	Niho.
Water.	Ayer, ai.	Wai.
Dead.	Mati mate.	Mate.
Fire.	Api.	Ahi.
A path.	Suntah, arau.	Ara.
Sky.	Langit.	Rangi.
Stone.	Batu.	Kohatu, kowatu.
Bird.	Mutah, menuk.	Manu.

The final *k* in Malay is often mute.—The consonants *b*, *d*, may have the intervening vowel *a*, *e*, *i*, *o*, or *u*, changed at pleasure.

The resemblance between the New Zealanders and the natives of the Society and Sandwich Isles is still more remarkable, and, perhaps, of all islands, the little one of Waiho, or Easter Island, is the most perfect. It appears highly probable that some of its inhabitants found their way to New Zealand, and remarkable that the spot which they would be the most likely to make by the prevailing current in reaching New Zealand, should be called Waiho,* the name of their isle. Easter Island also seems to have become the abode of the progenitors of the Polynesian race before it had lost some of its original knowledge of the arts. The large stone monuments still existing there, speak of a bygone skill, and, perhaps, of acquaintance with the use of iron. The form, too, of the covering of the heads of those figures bears a remarkable resemblance to those seen in Egyptian hieroglyphics, especially of that supposed to refer to Shishak's victory over Rehoboam.

* Waiho, also a name of one of the Sandwich Islands, signifying to leave or abandon.

It is evident the New Zealanders, from their own account, did not all come either at the same time, from the same place, or to the same part of the island:* the peculiar difference of dialect still existing amongst the tribes, would, to the skilful Polynesian philologist, point out almost the precise locality from whence each came. In one part the *k* is not used, in another the *ng* is omitted. In the Society and the Sandwich Isles we find the same. But this is a subject for those better acquainted with the Polynesian dialects. It is sufficient at present to dwell upon generals, and leave the more minute investigation to that time when all these languages, and the leading ones of the globe, shall be brought together. In the mean time, I shall add at the end of this chapter a list of a few words which seem to bear an affinity to many we are accustomed to, and conclude with venturing to hint, that the many points of resemblance in feature, general customs, and manners, may enable us to discover in the widely-spread Polynesian race, a remnant of the long-lost tribes of Israel, and when the time arrives for their restoration from all countries

* This is clearly seen in the variation of names which we find in different parts of the island, which evidently proves, that each emigration gave them according to the impressions formed on first landing. Thus, in the

North	*Kukupa*	is in the South	*Keriru,*	a pigeon.—*Kuku,* pigeons preserved in their own fat.
„	*Tui*	„	*Koko*	*Tui.*
„	*Tupakihi*	„	*Tutu,*	*Coriaria sarmentosa.*
„	*Kapura*	„	*Ahi,*	Fire.
„	*Paua*	„	*Hau,*	Smoke.
„	*Tomai rangi*	„	*Hau nui,*	Dew and flowers.

Nearly all the trees differ in their names; thus in the North the *phormium tenax* is called *korari;* in the South, that is the name of the flower stalk only, the plant itself is called *harakeke.* So also the names of address vary in different parts: the *Nga puhi* say *E koro,* or *E mara;* those in the South laugh at it. There they say, *E tama* or *E hoa.* And in the more central part of the island, it is *E pa.* In fact, we have a remarkable instance of this difference occurring in recent times: when that valuable tuber, the potatoe, was introduced by Captain Cook, and given in the North, the natives there called it *kapana.* In the Thames, where he also left it, they named it *riwai;* and in the South, or Cook's Straits, it goes by the name of *Taewa.* Still later, the hen was called in one part a *heihei,* in another a *tikaokao;* so the horse was a *hoiho,* and also a *kuri,* or big dog, that being the only animal they were then acquainted with.

in which they have been dispersed, from "Hamath and the Isles of the Sea" that, in that day it will be found, even to these ends of the world, the fearful denunciation of Divine wrath has driven his apostate people, who, forsaking the true light given them, and preferring heathen darkness, were to be suffered to dwell in that darkness, until they had fulfilled their appointed times. We have no reason to suppose, that when the ten tribes were carried captive by Assyria, that they were all placed in the same spot, or were likely to remain in those spots in which they were first placed; on the contrary, we have the denunciation that they should be scattered, and we cannot suppose that the mere taking them out of their own land was the termination of their punishment, but rather that it was only the commencement of it, as in after times, when Jerusalem fell first before the King of Babylon, and lastly before Titus, the first fall was but the beginning of numberless others. True, Cyrus permitted the Jews to return, but did all do so? Why the exhortation of the prophet, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." The Jews, born in the city of their captivity, lost the love of their native land; it was only a few who hung their harps on the willows; the merchandize and traffic of that wonderful city, had more charms for the great bulk of the nation than Judah, and thus they remained, willing captives. When Titus sacked Jerusalem, the Jews radiated from it to their flourishing communities in Africa, in Asia, and in every part of Europe. So when the King of Assyria carried away the ten tribes, though he placed them primarily on the shores of the Caspian, that would not long suit their habits of traffic. They would doubtless seek the grand marts of commerce; no longer possessing fixed homes, they became merchants, as a matter of course, and those who still continued to love war and independence, or a pastoral life, would retire before their enemies, and thus, should it be proved that the Affghans are Jews, we see how they would reach that country. Whilst some, perhaps those from Babylon, remained in India, as the black Jews state they have done, some would pass on thence and people the Indian Isles, as the Malays. From the Caspian,

many may have followed the caravans across Central Asia, Thibet, and Tartary, until they reached the Eastern Coast, and thence, from island to island, this race, doomed to wander, may have done so, either intentionally or otherwise, as ships are constantly picking up large canoes, which have drifted away from their island homes. Doubtless this has ever been the case, and whilst numbers have thus miserably perished, some few have escaped, and become the inhabitants of many a lone island of the Pacific Ocean. There is no saying where they may not have gone. The first and most civilized settlers of the Americas seem to have passed by the Aleutian Isles to the continent; others, drifted by the course of currents, have reached the Sandwich Isles, and thence gone even to Easter Isle. The natives, in their traditions, preserve the name of the island they came from, which is Hawaiki. In this name, which is identical with that of Hawaii, we have a proof how languages change in process of time. The Maori preserve the use of the *k* and *ng;* their ancestors have lost them. Thus, were the Anglo-Australians to be entirely cut off from the parent stock for several centuries, it is reasonable to suppose that changes quite equal to these would take place in the language; but that the offset should preserve the original purity of their tongue is the most remarkable. The Anglo-Americans make a similar boast, but with what truth is another thing. Hawaii is still the name of the largest of the Sandwich Isles. It only wants the *k*, this the New Zealander called **Hawaiki tawiti nui*, or the very distant Hawaii; thence they came to *Hawaiki patata*, or nearer Hawaiki, literally the lesser isle, being smaller than Hawaiki, that is Tahaiti; and having remained there until their numbers were too large for the size of the island, they again migrated to *Hawaiki ki te moutere*. Supposing this to have been Easter Island, which is situated at the end of the south-east trade winds, we shall have a very natural and easy course to Coromandel Harbour, New Zealand, which, as we have already remarked, bears the same name as that of Easter Isle. All their

* I Kunemai i kawaiki, The seed of our coming is from Hawaiki.
Te kune kai te kune langata, The seed of food, the seed of man.

traditions state, they came from the East. Here, then, native memory has preserved the recollection of three several removes. How many more may have been forgotten!

At *Parapara*, a small native village on the road from Kaitaia to Doubtless Bay, there resided (1840) an intelligent old chief, named *Hahakai*, a tohunga deeply versed in the traditions of his country. Although unbaptized himself, yet most of the members of his family were, he therefore became attached to the Missionaries, and freely answered all their enquiries about his ancestors, a few years ago he said such a thing would not have been thought of; and hence we see how unlikely it is that mere strangers, passing through the country, can acquire a knowledge of traditions held to be sacred, and which even amongst themselves are only perfectly known to a small number.

He repeated a list of twenty-six generations from their first coming to this island, namely:—

1. Tiki.
2. Maui.
3. Po.
4. Maweti.
5. Atua.
6. Maea.
7. Waikapu.
8. Tukuora.
9. Tutenga nahau.
10. Tau mumu hue.
11. Taua na nga.
12. Te niho o te rangi.
13. Mumu te awa.
14. Rapa rapa te uira.
15. Nuku tawiti.
16. Hae (a woman).
17. Moe rewa (lived to be very old).
18. Papa waka miha miha.
19. Te turu.
20. Heke rangi.
21. Patua.
22. Awatai.
23. Koro awio.
24. Mapihi.
25. Haruru.
26. Moehau.

The last, is an old woman, a great priestess, who was then living at Knuckle Point. The old priest in his first half-dozen names seems to have gotten amongst the gods. If we allow thirty years to a generation, and take away six of them, it will give a period of six hundred years; and even this I am inclined to think is too long by one hundred.

He stated that their ancestors originally came from three islands, *Hawaiki*, *Mata tera*, and *Wairota*, all which lay to the

East. That the hills of these islands were covered with kumara, which there grew spontaneously. That a quarrel caused them to leave, but there was no fighting, having no weapons, and not being then a warlike race. That they came in a fleet of canoes, and first landed at *Waiapu*, near the East Cape. That in the third generation Po came to this part, to *Taimaro*. That in a neighbouring island to theirs, there were beasts which carried men on their backs, and that in some of those islands, there were axes having holes in them, through which the handles were thrust, and so did not require tying on, as their native stone hatchets did. That in one island in their vicinity, there were men whose skins were perfectly black, who went without clothing, and did not so much as wear an apron before them. And also in another isle, there were men who had sandy hair; that they had nuts, with oil in them (cocoa), that they had cloth made of the bark of trees. That they brought the tapu with them (*i.e.* their religion), and it grew with them. That originally they were not cannibals. That this horrid custom was of recent origin, having only commenced when he was a little boy; that it arose from anger, and not from extreme hunger; that it began with his tribe, which was thence called *patu*. That they did not tattoo their faces when they first came, but used to mark them with charcoal,* and this was done several generations after their arrival; that tattooing was a late invention. This was the substance of the information† we received from the old chief relative to his forefathers. He likewise said that he remembered the coming of Captain Cook, who stood off Doubtless Bay, and sent a boat on shore for fire-wood; they landed and planted potatoes and sowed cabbage and turnip seed. One of the natives went on board; they were much alarmed lest he should be eaten. They received presents of red cloth. He said he was then old enough "to catch a fish and cook it."

Before iron axes were brought into the country, all used to laugh at him about the tradition of there being axes which

* Even now, when they go to war, the young men thus disfigure their faces with charcoal.

† Rev. Joseph Matthews.

had handles fastened on without being tied, supposing it was impossible, and thinking the tradition was only an idle tale of their fore-fathers, to excite their wonder; and their ideas were the same about there being animals which carried men. This old chief accompanied some of his people to Waimate, and there saw a horse for the first time, with some one riding on it, he was greatly delighted, and reminded his followers of their traditions, saying, You would not believe me about the beasts on the other side of the water, whence our fathers came, but you see I was right. In the north, the memory of Captain Cook is much revered, but that of Governor King far more so; he is spoken of with great affection; it was by him that pigs were first introduced into the northern part of this island. They were a very large kind, but did not increase: some got into their sacred groves and rooted amongst the dead, for which they were shot, the others were used as horses, the natives taking them (I suppose) for the wonderful animals their fore-fathers spoke of, and so hard did they try to turn them into horses, that they soon killed them all. Governor King visited the north end of the island, and it was his kindness to two natives, Haru and Tuki, who were carried to Norfolk Island to teach the prisoners how to manufacture flax from the *phormium tenax*, which endeared him to the natives, and was, under Providence, the cause of the Gospel being brought to this island. On such apparently trifling circumstances do the greatest events often turn! for Mr. Marsden's first desire to send Missionaries to New Zealand, arose from his there meeting with those two natives, and being struck with their superior intelligence. They were afterwards sent back to their country, enriched with presents, and the natives of that part boast that they were the first who received Europeans with kindness, and indeed they have invariably done so, never having, except in one single case, injured any who landed on their shores. It was from those further south, at Wangaroa and the Bay of Islands, that they were ill treated. When Tuki and Huru returned, the natives flocked around them, and were anxious to learn how the Europeans had behaved to them, and on hearing of the

uniform kindness they had received, it made such an impression in favor of Englishmen, as never to be since erased from their memory.

The natives of the north, above Kaitaia, state, that the first wheat which was sowed in the island was by Governor King, at Kapo Wairua, where he first landed.

In all languages, some words may be found which resemble those in another; this, of course, is the case with those tongues which have derived much either from neighbouring countries, or in common with them from some more ancient tongue; as is the case with most of the European languages.

But when this resemblance or identity of words, exists in such a remote and isolated race as the Maori, and that too with European tongues, then we can only account for it by supposing that there is a natural tendency in the human race to adopt the same symbols; a natural unity of thought, arising from causes common to all. For an example, when poultry were first introduced into New Zealand, they immediately gave it a name from its crow, *ti kao kao*, as our ancestors did when they called it the cock: one people deriving its name from the crow, the other from its cluck. So with the duck, which is most likely so called from its quack; the natives adopting the same sound to the idiom of their language, call it *rake rake*, which is nothing more than quack quack.

In fact, all the birds of New Zealand are named from their notes, and this seems quite natural. When our settlers first reached New Zealand, they fancied that the cry of the owl resembled the words *more pork*, and *more pork* they all call it. The natives of the north fancy its note resembles the word *kou-kou*, and that is its name there: in the south, they think it sounds like *ru-ru*, and so it is called. But although in this instance there is so much difference, yet in many others there may be a remarkable resemblance of thought, and we may meet with similar words in most remote languages, which are evidently derived from sound; thus, in New Zealand, the beautiful word *ha-ru-ru* is taken from the shaking or vibratory sound of water, the noise of the surf; *ha*, is the breath, and

is the natural sound of an aspiration; *ru* is the simple word to shake, and the reduplication increases its power; *ru* has thus naturally become the term for an earthquake, which has a similar motion to that of a wave.

In general, however, it must be evident, that when similar words, which cannot be traced to sound, occur, there must have been some previous connection of the languages, although the remembrance of it may have long since passed away.

A most interesting word is *taki*, which means to *track*. Now it appears very remarkable, that these two words, which are not very dissimilar in sound, should both alike possess two very different meanings. *Taki* means to hawl a canoe by a line, and this is likewise the legitimate meaning of the English word. *Taki* also means to trace or track a man by his foot-marks, and so does the word to *track;* and both also mean a track, made by footsteps. This resemblance can scarcely be a chance one.

Haere, to go, is another; it is the same in Latin, *ire*, with a like signification, so in the Old English, *hie; hiegan*, Saxon; *allez*, French.

The word *pata*, to *patter* as rain, or drop as water, is another, which seems to present a singular resemblance to the European one. From *pata* may be derived the word *patu*, to *batter* or strike, and the French *battu*. *Tu* also signifies to strike; and here again we have the same in *tue*, French, to kill, and the Greek word τυπτω; and again in *tutu*, when one stands against another as an adversary.

To give one more instance, we take the letter *u*, the nipple of the breast, to which the infant clings for its support; hence *u* signifies to hold. The canoe, when it touches the land, is said to *u* or hold to the land; hence *uta* is the shore, *u* is to hold, *ta* to touch or strike; *utaina* is to land; *uranga* is the anchorage; *kia u* is to hold on; *wai u*, water of the breast, or milk; *uma* is the breast; *umu* is an oven, whence food is drawn for man, as it is for the infant from the *uma*. *Urunga* is a pillow, to which the head clings for rest; *urungi* is the paddle used in steering, which causes the canoe to hold on its course; *utu*, revenge, payment from *u* to cling, or hold on to, and *tu*

to stand up as a foe, *utu* is also to draw water; and many more derivatives of this letter might be produced, such as *ua*, rain, which is the nipple of the sky above, *i.e.* the cloud This root is preserved in *ουθαρ* (Gr.), *uber* (Lat.), and in the English words *udder* and *bosom*.

It is unnecessary to multiply examples of this kind. The subjoined list of words will afford the philologist matter for consideration.

Ahi	(Maori.)	ignis (Latin.) aghni (Sanscrit.) fire (English.)
Ai	„	ἰχιν (Greek.) aigan (Gothic.) to have, to possess (Eng.)
Ai	„	aio (Lat.) to say (Eng.)
Ai	„	aye, yes (Eng.)
Amo	„	a — m — n (Hebrew) implies nurturing, fostering, to support, sustain, (amun-ra Jupiter Ammon), the lower part of the arm, hence to carry (Eng.)
Apo	„	avarus (Lat.) greedy (Eng.)
Atua, Etua	„	Deus (Lat.) Dewa (Sans.) God (Eng.)
Awa	„	aven (Welch.) aqua (Lat.) ahwa (Goth.) awin (Gaelic.) a river (Eng.)
Dua or rua	„	δυω (Gr.) duo (Lat.) deux (French.) dwi (Sans.) two (Eng.)
Haere	„	ire (Lat.) allez (Fr.) heya (Goth.) hiegan (Sax.) hie (old Eng.) to go (Eng.)
Hamuti	„	mutir (Fr.) to mute or dung, a privy (Eng.)
Hapainga	„	ανα βαινω, απτω (Gr.) haf-yan (Goth.) lift up, help, ascend (Eng.)
Hari	„	gero (Lat.) carry (Eng.)
Haua	„	to be hewed (Eng.)
He	„	a (pron. as the English article *a*)
Hekina	„	echinus (Lat.) a sea egg (Eng.)
Hine	„	gin (Australian.) zhena (Russian.) ghena (Sans.) girl (Eng.)
Hohoro	„	curro (Lat.) hurry (Eng.)
Homai	„	διδωμαι (Gr.) do (Lat.) da' homai (Sans.) to give (Eng.)
Hua	„	φιϱω φυω (Gr.) to beget. to bear fruit (Eng.)
Huka	„	hookhah (Turkish.) froth, snow (Eng.)
Huna	„	to hide (Eng.)
Huri	„	χυλιω (Gr.) to turn (Eng.)
Ika	„	ἰχθυς (Gr.) ikan (Malay.) fish (Eng.
Iti iti	„	little (Eng.)
Iwi	„	bone, Eve (Eng.)
Ka	„	καιω (Gr.) khan (Sans.) to burn (Eng.)
Kakano	„	κοκος (Gr.) a corn, kernel (Eng.)
Kano	„	a kind (Eng)
Kapo	„	capio. carpo. (Lat.) to crop, take (Eng.)
Kapura	„	πυϱ (Gr.) fire (Eng.)

Karanga (Maori) kara (Heb.) καλεω (Gr.) to cry. to call (Eng.)
" κηρυξ (Gr.) a herald. clangor (Eng.)
Karere " κηρυξ (Gr.) messenger (Eng.)
Kawa " sawer (Teutonic.) sour (Eng.)
Kete " pa-kete (Anglo-maori.) basket, kit (Eng.)
Kiko kiko " κρεας (Gr.) carnis (Lat.) flesh (Eng.)
Kiri " cortex (Lat.) bark (Eng.)
Kọ " ko (Mexican.) the native spade, hoe (Eng.)
Kokonga " κονις (Gr.) cinis (Lat.) cinder (Eng.)
Kokonga " corner (Eng.)
Koroheke " γιρος (Gr.) old man (Eng.)
Kuia " γυνη (Gr.) quay, or quee (N. A. Indians) old woman, term of respect (Eng.)
Kumete " thibet (Heb.) ark, bowl (Eng.)
Kuri " κυων (Gr.) cani (Lat.) cuan (Sans.) cur (Eng.)
Kutikuti " to cut with scissors (Eng.)
Maha " μεγας (Gr.) magnis (Lat.) meikle (Scot.) mikils (Goth.)
Mahi " mekin (Heb.) machina (Lat.) work, make (Eng.)
Mangai " manger (Fr.) to munch. mouth (Eng.)
Maori " mauri (Lat.) moor. native (Eng.)
Marino " (calm, smooth, unruffled surface of the sea.) marine (Eng.)
Mate " moth (Heb.) mord (Ger.) mors morte (Lat.) murthur, morgue (Fr.) mauthr (Goth.) maithrine (Sans.) death, murder (Eng.)
Ngau " κναω (Gr.) gnaw (Eng.)
Pa, Papa " αββα (Gr.) papa (Eng.)
Paraha " planus (Lat.) a plain (Eng.)
Pare, pa " (a fortification in New Zealand.) a stoppage, a bar, to parry or ward off an enemy (Eng.)
Parirau " πτιρον πτερον (Gr.) wing, feathers (Eng.)
Pata " to patter, as water dropping, drops of rain (Eng.)
Patu " battre (Lat.) battu, beaten. to beat batter (Eng.)
Poki " (to poke in earth over an oven (Eng.)
Pono " pono (Lat.) to place confidence in. truth (Eng.)
Pu, tupu " φυω (Gr.), bhu (Sans.) to spring, to be, to shoot (Eng.)
Puha " gills of fish (Eng.)
Pupu " to boil (Eng.)
Pupuhi " to swell (Eng.)
Putake " root (Eng.)
Rangatira " (ra sun—ngatira company, the light or chief of men. rajah (Sans.) a chief (Eng.)
Rangi " ουρανος (Gr.) langi (Malay.) heaven (Eng.)
Remu " rim or hem of a garment (Eng.)
Rere " rir (Heb.) ρεω (Gr.) reo (Lat.) to flow, to fly (Eng.)
Rete " rete (Lat.) net (Eng.)
Ripo " rivis, a river (Fr.) ripple (Eng.)
Riri " herē (Heb.) ιρις (Gr.) ira (Lat.) anger, ire (Eng.)
Rite " a rite, custom, ceremony (Eng.)

Rite	(Maori)	recte (Lat.) straight (Eng.)
Rite	„	right (Eng.)
Ta	„	tap, touch (Eng.)
Tai	„	tide (Eng.)
Taimaha	„	m.na (Heb.) μνα (Gr.) mina (Lat.) weight (Eng.)
Tane	„	ανηρ (Gr.) a man (Eng.)
Tango	„	τιγω (Gr.) tango (Lat.) to take (Eng.)
Tara	„	θαρρεω (Gr.) to dare (Eng.)
Tari (or tatari)	„	tardo (Lat.) tardy, tarry (Eng,)
Tatu	„	(to mark the skin by striking) the tattoo, the striking on a drum, from ta. to strike (Eng.)
Tawiri	„	to twist, to wring, as clothes (Eng.)
Te	„	the (Eng.)
Tika	„	Δικαιος Δικη (Gr.) dica (Lat.) just (Eng.)
Tini	„	θιν (Gr.) many (Eng.)
Toa	„	tough, strong (Eng.)
Toru	„	τρεις (Gr.) tres (Lat.) trois (Fr.) tre (Ital.) tri (Sans.) three (Eng.)
Tu	„	τυπτω (Gr.) tuer (Fr.) to kill, to strike (Eng.)
Uma	„	ουθαρ (Gr.) uber (Lat) udder, breast, bosom (Eng.)
Umu	„	ωνος (Gr.) oven (Eng.)
Wa, wahanga	„	veho, vehiculum (Lat.) wahana (Goth.) to carry on the shoulders, waggon, wain (Eng.)
Wahine	„	γυνη (Gr.) woman, or carrying, woman, a mother (Eng.)
Wai Ua rain	„ „	ὑδωρ (Gr.) mai (Ethiopic), wasser (Goth.) water (Eng.),
Waka	„	fac (Lat.) fhaka (Tonga.) to make or cause (Eng.)

In New Zealand, we are often surprised to find how easily we may be mistaken in words, and fancy some are real Maori, when they are only introduced ones. To find out whether they are so or not, we must endeavour to discover their roots, for there are few words in the language which may not thus be traced to a monosyllabic origin.

For instance, we have one word admitted into our translation of the Testament which I very much doubt whether the translators, though our first Maori scholars, ever suspected was anything but a genuine Maori word, and that is *toronaihi*, a sickle. Wondering what this *toronaihi* could be originally, as they had nothing like a sickle, or anything sharper than a green-stone adze, or hatchet, I put the question to an intelligent native, who laughed and said, "Why, don't you know what it is, since it is one of your own words?" I

expressed my ignorance. He said, that the *toronaihi* is the sharp knife which whalers use to cut up blubber with—the *drawknife*. The word has been naturalized perhaps for half a century; and since that little destructive animal, the mouse, has so increased, as to become a pest—for it cuts down the ripened wheat with its sharp teeth, and so clean, that it almost appears to have been done with a knife;—the natives have bestowed upon it the name of *toronaihi*, as being most descriptive of its destructive powers.

It appears very probable that the language was originally monosyllabic; many of the words in Maori, may be traced to simple roots, and not a few of these will be recognized as roots in other, and far distant languages; a few are here given:

Ka—to burn. *Ka-pura*, seeds of burning fire. *Ka-pura*, seed. *Ka-kano*, seed or grain. *Ka-ha*, strength; breath of fire.

Ku—narrowing. *Ku-iti*, narrow. *Ku-raru raru*, jammed up with business. *Ku-ku*, to pinch. *Ku-rehe*, to fold up clothes, wrinkles. *Ku-kuti*, to crouch down. *Ku-mu*, anus. *Ku-ku*, a shrinking dread; pinching up. *Ku-papa*, to crouch down.

Ni—seems to imply the bending of the leaf, as the cocoa-nut leaf; an arch, as of the mouth. *Ni-ho*, tooth. *A-ni-wa-ni-wa*, rain-bow; the water arch.

Pa—A fence; to touch; ward off; turn aside. *Pa-tu*, to touch, so as to wound. *Pa-re*, to ward off. *Pa-ia*, to turn or push aside, a fence. *Pa-re-pa-re*, a fortification; a barrier to push away the enemy; hence, *Pa-reare*, to push away the snow; a sandal. *Pa-re*, a fillet, or bandage for the head. *Taia-pa*, a fence.

Po—night, season; a measure of time. *Po-uri*, darkness (the offspring of night). *Mata-po*, blind (the eyes of night). *Po-ka*, a pit, to dig into a bank; to force through any obstruction. *Po-kake*, to force in an opposite direction. *Po-ka-noa*, to break through, or do any thing without leave; officious.

Rei—to hinder; to jump. *A-rei*, a skreen. *Rei-nga*, the skreen between this world and the next, or a jumping place. *Rei-rei-rua*, the double jump, or to gallop.

Ri—root of *Ri-nga-ri-nga*, hand. *Ri-ma*, five. *Tu-ri*, knee. *Ri-ake*, to lift, raise. *Ri-ri*, anger, or any weapon of war, from the agent *ri*. *Ri-aka*, to strain the hand in labour. *Ri-e*, two, the two arms.

Ta—to strike, to print, to tap. *Ta-too* (properly *Ta-tu*), to make strokes that stand or remain, to tatoo by striking a small chisel with a hammer. *Ta-ia*, strike him. *Ta-tu*, to count by strokes. *Ta-tauranga*, the act of striking, or fighting. *Ta-piri*, an assistant; a patch or thing added.* *Ta-nga-ta*, to print the prints, man.

Tau—to alight as a bird; to arrive; a year. *Tau-hou*, a stranger. *Tau-tangata*, a foreigner. *Tau-tohe*, a quarrel, when one views another as a stranger, anciently syn. with enemy. *Tau-reka-reka*, to fall into one's power as a captive, for food. Syn. *he-mokai*, which is both a pet and also food, as birds, pigs, and slaves, kept as pets until they are fat enough to kill; hence mokai, dried heads *Tau-ki*, a proverb or saying. *Tau-ke*, a separate place.

Tu—the standing or bearing of a person. *Tu-puna*, to stand, to spring; an ancestor; to stand, to be struck; hence, *Tu-pu*, to grow, to spring. *Pa-tu*, to touch, to strike. *Tu*, god of war. *Tu-tu*, quarrelsome. *Tu-a*, to stand near or beyond; any thing beloved. *Tu-a-kana*, an elder brother. *Tu-a-hine*, a sister. *Ma-tu-a*, parents. *Tu-a*, also means to stand beyond or behind. *A-tu-a*, beyond, as a man's shadow; hence, a spirit, the shadow of man; God, or anything beyond our comprehension. A clock, a compass, were thus viewed as an *A-tu-a*. *Tu-a-tahi*, first beyond the speaker. *Tu-a-rua*, second, &c. *Tu-a-whenua*, main-land; spoken by a coast native, the land beyond. *Ki-tu-a*, behind. *Tu-a-nga huru*, tenth. *Tu-ara*, the back. *Tu-a-roa*, the back wall of a house.

Wa—to carry. *Wa-ha*, mouth or passage of the breath.

Wae—to clear a path, by laying the fern on either side with the foot. *Wae*, the entire leg. *Wae-wae*, the foot, implies motion, walking. *Wae-renga*, a clearing in the forest.

Ahi—fire; to beget *Ahi-ahi*, time for lighting fires, *i.e.* evening. *Taku-ahi*, my fire lighter; a name for a wife, a producer of posterity.

Ahu—to mould the earth with the hand, in forming kumara hillocks. *Ahu-a*, likeness.

Anga—to incline. *Anga-anga*, the skull appears to be derived from the child crawling, the skull being always inclined to the ground; hence, *Anga-atu*, to incline outwards.

Are—implies concavity, or over hanging, an area. *Wh-are*, house. *Pu-are*, open *Tau wh-are*, over hanging. *Waka-are*, the opening

* *Ta* is still used as a term of address for man, as *e ta*,; it also signifies to touch, to alight, to breathe.

up of the horizon after rain, leaving a space between the earth and heaven, for the wind to enter in and clear the sky. *Are-are*, excavating, opening, concave.

I—before *O*, will almost always contain the idea of a curl, as *Io*, tough, knotty, curled; *Io*, a curl of hair. *Awh-io*, giddy. *Awh-io-wh-io*, to whirl round. *K-oi-ngo o te ngakau*, a wringing or thirsting of the heart. *Am-io-m-io*, syn. *Awh-io wh-io*.

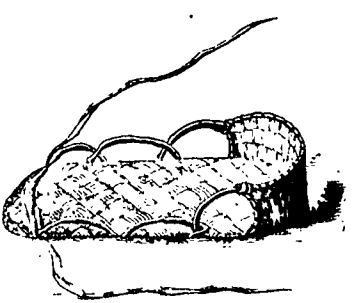
Iti—little. *Iti-iti*, a plural adjective. *R-iki*, little. *Ririki*, plural adjective.

Oe—tapering to a point. *Koe*, a spade. *Oe*, a paddle.

Re-hu—a flute; dissolving away, fainting, hazy, soft, mellow, dying away. *Ko-rehu*, a haze. *Rehu-rehu*, evening twilight.

Tama—child. *Tama-iti*, little child. *Tama-hine*, female child. *Tama-riki*, children. *E tama-ma*, my friends.

Ura—red. *K-ura*, red ochre. *Ko-ura*, cray fish. *Waka-ura*, to make red, to blush. *Ura-nga o te ra*, redness of the sky. *Rangi-ura*, red sky. *Wai-kura*, rust. *Ura-ura*, sea shore.



RE PAREARE, A SANDAL OR SNOW SHOE.

MOTU TAIKO, A SMALL ISLAND IN LAKE TAUPO.

CHAPTER XV.

HISTORY.

HAVING alluded to the traditions of the natives, relative to their country, anterior to the arrival of the Europeans; we now briefly consider its subsequent history. It seems remarkable that so large a portion of our globe should have remained totally unknown to the nations of the west, until a comparatively recent period, and that then the thick mist, which had shut out these fair portions of the globe, from our sight, should all at once be rolled aside, and reveal them to us. Either the family of man was not before sufficiently advanced, to profit by the discovery, or the Anglo-Saxon race which was destined to colonize them, was not earlier in a position to do so.

It was doubtless appointed that the discoveries of Columbus should first be peopled, and when the way for their being so was opened out, that then the attention of our age should be directed to Australasia and Polynesia.

The earliest claim set up for the discovery of New Zealand, is advanced by the French, in behalf of their countryman, the Sieur Binot Paulnier, who sailed from France in June 1503, pursuing a south-west course to 60° south lat.; he then veered towards the west north-west and north-west, when he fell in with many strange lands, and finally reached a large continent, peopled by a numerous race of amiable savages, amongst whom he remained above a year, and quitted with regret July 3, 1504. The son of one of the chiefs accompanied him to France, and afterwards married into his family. The account of his course is too vague to make out anything satisfactory from it, but there is little probability that his amiable savages were New Zealanders; as they would have been more inclined to regard the Sieur as a fit subject to exercise their gastronomic powers upon. The description seems rather to apply to the natives of the Philippine Isles, and this west north-west and north-west course was as likely to bring him there as to New Zealand.

In 1576, Juan Fernandez sailed from South Western America for about a month, in a south-west direction, and reached a land, fertile and pleasant, inhabited by white people, well made, and dressed in a kind of woven cloth. This also is a very vague account: the description will apply to the Tahaitian as well as to the New Zealander, and the length of the voyage would be more likely to bring him to that island than to New Zealand; for even in the present day, six weeks is considered a quick passage from New Zealand to South America.

On the 14th of August 1642, Abel Tasman sailed from Batavia, with two vessels, the Heemshirk and the Zeehaen; on the 9th of September, he was in lat. 42° 37′ south, and lon. 176° 29′, the variation being 3° to the east; on the 13th, being in lat. 42° 10′, variation 7° 30′ east, he discovered a high mountainous country. The natives played on a kind of

trumpet, they were of a color between brown and yellow, their hair was long, and almost as thick as that of the Japanese, combed up and fixed with a quill, or some such thing, in the very same manner that the Japanese fastened their hair behind their heads. On the 19th of December they killed three of his men; he gave the place the name of Murderer's Bay.

On the 4th of January 1643, he sighted the North-West Cape and the Three Kings; to the former of which he gave the name of Maria Van Dieman, in honor of the daughter of the Governor of Batavia; and afterwards to his discovery was given the name of New Zealand, from that of his own country. Tasman, however, was not aware of its being islands; he supposed that it formed a portion of the Great Terra Australis Incognita, and therefore he called it Staten Land.

In 1769 and 1777, Cook visited New Zealand during his circumnavigations of the world: he surveyed the coasts of both islands, with such accuracy, that substantially the charts still used are his; he first discovered the straits which separate the two largest islands, to which his own name was affixed. He took possession of them for England, and so high was the opinion which he formed of their fertility and importance, that he suggested their immediate colonization; and in 1788 the question was agitated in Parliament, whether New South Wales or New Zealand should be made a penal settlement. It is also remarkable that that clear-sighted and observing man, recommended the spot which Auckland now occupies, as the most suitable locality for the capital. Between the visits of Cook, the massacre of Captain Furneaux's crew in the Bay of Islands, together with that of the Mascarin, commanded by Marion du Fresne, took place, which appears to have been occasioned by their own injudicious conduct.

Every recollection of Cook is interesting. The natives have several springs in the different places where he anchored, which still go by his name. There is one at Uaua, in Tologa Bay, on the East Coast, which is still known as Cook's spring; but the chief record of his having been on the island, is the cabbage and turnip which he sowed in various places: these have spread and become quite naturalized, growing everywhere

in the greatest abundance, and affording an inexhaustible supply of excellent vegetables. There is a saying, which I fear is not so much to Cook's credit, as it intimates that he gave them rum—"*Te wai toki a rangi*" (Cook's sweet water of heaven,) which has passed into a proverb for anything sweet. It is interesting to know that the natives regarded Tupaia, the Tahaitian chief, as the captain; he must therefore have passed himself off as being such.

Marion has also left some remembrance of himself, showing how different French taste is from the English. He sowed garlick, which has quite taken possession of the Bay of Islands; the milk and butter there is all more or less flavored with this delicious root. A better gift, is, I believe, the Kowai-ngutu-kaka, the parrots bill acacia *(Clianthus Puniceus)*, which most probably was introduced by his ship. I received a curious account from a native, that when a French vessel was taken, and its crew murdered, the natives carried the plunder to a small island in the Kirikiri River, and there emptied some of the boxes, which to their disappointment they found merely contained seeds; these they threw away as useless; in a few years, the island was covered with this beautiful plant. It was there I first saw it growing wild, nor have I ever found it, except where pas or cultivations have existed. The natives greatly admire its rich flowers as an ornament for the ear, and have thus carried it from place to place with them. The Taranaki slaves, when released by the Nga-puhi, brought the seed with them as a remembrance of the land of their captivity. The natives of Cook's Straits have a tradition that some vessel arrived at Arapawa, Queen Charlotte's Sound, before Captain Cook; they call the captain *Rongo tute*. The crew committed such excesses, that the natives became exasperated, and took the vessel, killing the entire crew, and eating them; having stripped the vessel they left the hull on the beach. Amongst the plunder were a number of dinner plates, which from their pattern were called *Te upoko o Rewarewa:* as this is the name of a disease which many years ago broke out amongst them, and destroyed great numbers, it may have been given, from its being a spotted pattern, the disease appearing to have

resembled the small pox, by leaving marks all over their bodies. These plates they broke up, and having drilled holes through the fragments, wore them as ear and breast ornaments; one thing taken is said to have been shaped like a *mere*, and was therefore very highly prized. It is still in the possession of some one belonging to the Nga-te-hine tribe. The natives say this was the first time they ever saw iron, they made adzes of the spike nails.

In 1793, whaling ships began to visit New Zealand. In 1809, the massacre of the Boyd, commanded by Captain Thompson, took place; this melancholy event was occasioned by the captain foolishly causing a chief named George, who came as a passenger in his ship from Sydney, to be flogged. Indignant at the insult, he dissembled his feelings, and recommended the captain to visit Wangaroa, of which he was a principal chief, where he promised to procure him spars; the captain unwisely consented, and there he and his crew, together with many passengers, lost their lives.

About 1800, or earlier, Governor King visited the north end of the island, and took away two natives, to teach the convicts in Norfolk island the way of working flax from the *phormium tenax*, which also grew there. He was a great benefactor to the country by introducing maize, pigs, and potatoes.

In 1807, a vessel was taken by the Tokumaru natives, and all the crew, but Rutherford, were killed; he was spared, and lived with the natives at the East Cape for some years. The account published of him in the Library of Entertaining Knowledge, is very valuable, containing authentic information, of the manners and customs of the people.

On the 19th December, 1814, Mr. Marsden, the senior chaplain of New South Wales, first landed at the Cavallos; and on the Christmas-day following, the Gospel was preached for the first time at Rangihu, in the Bay of Islands, from the appropriate text, "Behold, I bring you glad tidings of great joy."—Luke ii., 10.

In 1820, Hongi and Waikato accompanied Mr. Kendal to England, when Professor Lee drew up the New Zealand grammar. Three years later, the Wesleyans commenced a

station at Wangaroa; it was soon burnt down, and they were obliged to leave the country.

In 1825, a company was formed in London to colonize New Zealand. George Lyall, Stewart Majoribanks, George Palmer, Colonel Torrens, the Earl of Durham, Edward Ellice, &c., bought land at Hokianga Heads, Hurd's Point, and at the Thames, but the scheme fell to the ground.

In 1827, the whale fishery was established in the Middle Island, and in Foveaux's Straits.

In 1828, the Wesleyans again commenced another station at Hokianga.

In 1831, a letter was sent to William IV., applying for British protection; it was signed by thirteen of the Bay of Islands' chiefs: this led to the appointment of Mr. Busby, as British resident; but having no means placed at his disposal for maintaining his authority, the natives facetiously described him as the man-of-war without guns.

In 1835, a confederation of the Bay of Islands' tribes was formed, and acknowledged by Great Britain, which gave them a flag, as a token of their independence.

In 1836, the Church Missions were extended to the Thames, Tauranga, Rotorua, and Waikato.

In 1837, the New Zealand Land Company was formed under the auspices of the Earl of Durham and other gentlemen.

In 1838, the Bishop of Australia paid a pastoral visit, and held a confirmation at the Bay of Islands; he also consecrated a burial ground at Kororareka. At the same time, Baron de Thierry, an adventurer, who styled himself the King of Nukuhiva, and Sovereign Chief of New Zealand, came and tried to establish himself as such: he brought with him several persons as the heads of different departments of his government; but the natives laughed at his pretensions, which were soon forgotten.

In 1837, the New Testament was first printed at the Mission press of Paihia; it has had a remarkable influence on the country, and has not only tended to assimilate the language throughout the island, and fix it, but has been the grand means of destroying heathenism in New Zealand. About the same

time Bishop Pompalier, with several priests and lay associates, arrived, and commenced a Mission of the Church of Rome at Kororareka.

In 1838, the Rev. Samuel Marsden paid his seventh and last visit to New Zealand; he went to see all the churches which he had been the honored instrument in founding. The natives received him with the greatest respect, and the largest number ever assembled together, met to honor the father of the Gospel in New Zealand. He was then nearly seventy-two, and died the following year.

In 1839, the New Zealand Land Company was re-established, and received a charter. In August of the same year, Captain Hobson, R.N., received a commission as Consul, and Lieut.-Governor of New Zealand, depending on the submission of the natives to the Queen's supremacy; and in February, 1840, a grand Council was held at Waitangi, when all the chiefs of that part of the island agreed to the Queen's supremacy. A treaty was entered into with them, which they signed; this was mainly accomplished by the influence of the Missionary body.* It was called the treaty of Waitangi, from the place of the meeting. A second Council was held at Hokianga; the Lieut.-Governor then proclaimed the British assumption of the sovereignty of the isles of New Zealand. The seat of government was fixed at the Bay of Islands, the site being named Russell. In the year 1839, the Mission at Kapiti was founded, at the entreaty of Tamihana te Rauparaha, who, with another chief named Matene te Wiwi, went to the Bay of Islands for a Missionary, and would not return without one; also the Cook's Strait Settlement was founded by the New Zealand Company in the end of 1839.

In the beginning of 1840, the station at Wanganui was commenced.

In 1840, a French expedition arrived at the Bay of Islands. Its destination being supposed to be Akaroa, from some remarks made by the captain to one of his officers, Captain Stanley being then in the Bay, at once proceeded there, and planted the British flag. The French expedition almost immediately

* The treaty is in my handwriting.

afterwards arrived, and landed some settlers, who then commenced a colony as British subjects. It was during this year that the settlement at Wanganui was founded, also that at Taranaki, which was called New Plymouth. The Government House at Russell was burnt down. The seat of government was transferred to Auckland—to Wai-te-Mata; and the government of New Zealand was declared independent of that of New South Wales.

1842 marks the commencement of the Settlement of Nelson, as well as the death of Captain Hobson, the first Governor of New Zealand; also the arrival of the Bishop, who took up his abode at the Waimate, where he founded a college.

The Rev. John Mason was drowned in fording the Turakina river.

The fatal affray at Wairau occurred in 1843: also the last act of cannibalism was committed by Taraia at the Kati Kati, near the Thames. In July, Wanganui was disturbed by severe earthquakes. The Colonial Secretary, Lieutenant Shortland, became the Acting Governor. In December, Captain Fitzroy, R.N., arrived; he issued debentures as low as half-a-crown. The first clerk in the Colonial Office forged them to a large amount. The Colonial Treasurer also was found to be guilty of great peculation. In 1844, the Governor declared the ports of New Zealand free; abolished all customs and duties, and attempted to collect a graduated property and income tax. He was led to adopt this measure from the Bay natives complaining, that since the island had become a British colony, the whalers had entirely deserted them; and having declared the Bay of Islands a free port, to remove the grounds of their complaint, he found that the same measure must be adopted throughout the country. The plan, therefore, soon failed.

In 1845, war broke out in the north. John Heke cut down the flagstaff at Kororareka, having been told that it was the sign of their being slaves; and on the 11th March the town was taken by the natives, who, however, displayed much forbearance. In 1846, Captain Fitzroy was superseded by Captain Grey. Otakou Settlement was founded; it was intended to be an exclusively Presbyterian colony. At this

time the war at the Hutt broke out; Rauparaha was seized, and skirmishes took place at Porirua, Paua-taha-nui, and in the Horokiri valley. Wanganui was occupied as a military post. War broke out there in 1847, and much powder and shot was innocently expended on both sides. The Bishop and the Missionaries joined in a protest against Earl Grey's despatch, relative to the taking possession of the waste lands. In this year, Governor Grey was proclaimed Governor-in-Chief; and in June, Lieut.-Governor Eyre arrived.

In 1848, the Canterbury colony was founded at Port Cooper, as an exclusive Church of England colony. Lieut.-Governor Enderby was also appointed to the Auckland Isles. Government House at Auckland was burnt down. Fearful earthquakes visited Wellington; most of the brick houses were either thrown down, or very much damaged; some were levelled to the ground, but only three lives were lost. In 1850, Governor Enderby was recalled, and the whaling establishment in the Auckland Isles was given up. In 1851, a new constitution was given to New Zealand, which was divided into provinces, with a Superintendent over each, and a General Assembly. The discovery of gold in Australia drew away a portion of the population. In 1853, Lieut.-Governor Eyre left New Zealand. The new constitution was proclaimed. The minimum price of land was reduced to 10*s.* an acre; this wise measure saved the little colony, and caused an immediate influx of settlers; and from that period the tide of emigration has continued to increase. The Governor-in-Chief (Sir G. Grey), and the Bishop left, and Colonel Winyard was constituted Acting-Governor. In 1854, the General Assembly met at Auckland, and, after much disagreement, was dissolved.

Such is a brief summary of the principal events which have occurred in New Zealand since our acquaintance with it; up to the 4th of January, 1855, when I left the country, after an absence of nearly twenty years from my native land.

The colony was then rapidly progressing, with every prospect of its continuing to do so. There are two grand epochs in the history of New Zealand—its colonization by the Maori race

forming the first, and the subsequent one by the Anglo-Saxon being the other.*

It is now fourteen years since the isles of New Zealand became an appendage to the British Crown, and it will naturally be asked, What has been done during that period? We have had Governors and various forms of government, but what of the governed? When we consider their remote position, being nearly at the antipodes of Britain, we cannot expect that the tide of emigration would set in to them, with the same strength as to the United States of America, which are both nearer and more attractive to the emigrant, from the superior advantages held out of cheap land, and less trouble and expense in obtaining it; whilst we, in our wisdom, have hitherto put the highest price upon ours at the antipodes, and thrown every difficulty and expense in the settler's way; still, the superior fineness of the climate to that of every other colony, has triumphed over all these difficulties and disadvantages, and fourteen years have brought to these remote regions a population which is now not less than 36,000 of our countrymen. Towns have been founded, settlements formed, and a foundation has been laid which we have every reason to believe will stand.

New Zealand is now divided into six provinces; the most northerly, and at present the most flourishing, is that of Auckland, which has hitherto been the seat of Government. This province extends from the North Cape to Kawhia, or from the latitude of 34.20°, being that of Sydney, to about 38°. The width of the island is not very great, but its capabilities from ports and rivers render it superior to every other province.

* About 1844, one of my children came running to say that an extraordinary little animal had made its appearance in the verandah, and enquired whether it might not be a frog: on going to see, I found it was a mouse, the first we had seen in the place; after a short time it disappeared, but in about three or four days afterwards, a large colony of perhaps, a hundred came and took possession of the house, which they have retained ever since. This resembled the way New Zealand has been colonized. Captain Cook first came and circumnavigated the island; he went away, but very soon afterwards our countrymen found out the road to it, and Missionaries, whalers, traders, and, lastly, our Government came and took possession of it. Every year numbers pour in, and completely occupy the land.

Auckland itself is very remarkable for its singular advantages of position: seated on a neck of land which projects into a land-locked harbour, it has a water frontage on both sides, and into this harbour the Thames empties itself by a gulf, bearing its name, which gives access, to that part of the interior; in fact, Auckland harbour may be said to form the corner of an inland sea, of about one hundred miles extent, opening up all the adjoining country, by numberless arms and creeks, to a secure trade with the capital. Nor is this the extent of its local advantages: Auckland stands on a neck of land, which is only five miles across to the large harbour of Manukau, on the western side, and from it there is the most direct and expeditious communication with the Cook's Straits Settlements, which now are regularly visited by a steamer.

Manukau is close to the Waikato, the largest river of New Zealand, which flows with a deep stream from lake Taupo; and it is not improbable before many years have elapsed, that a canal from the Piako to the Waikato will be made, which with a few locks, will enable vessels of almost any burthen to penetrate to the great central lake by the Waikato, which flows through the finest and most available district of the entire island. Another canal of half-a-mile from the Tamaki to Manukau will enable vessels to go from Auckland to that Port. A short distance north of Auckland, on the West Coast, is the harbour of Kaipara, the estuary of another noble river, the Wairoa, which has its source near the Bay of Islands; a canal of a few miles would connect Auckland with it also. Captain Cook was, therefore, quite justified in the high opinion he formed of it as the future site of a capital. The town of Auckland has now a population of about 8,000, and the villages around it on the Manukau have fully 4,000 more. In 1852, there were 20,200 acres enclosed. The trade of Auckland is perfectly surprising; the number of small coasters, most of which belong to the natives, and are laden with their produce, cannot fail striking the stranger who visits the port with astonishment; there is also an increasing trade springing up with San Francisco. Wangarei, a port to the north of Auckland, has a small population. The Bay

of Islands, with the surrounding country, may contain 400 inhabitants; Wangaroa, another harbour, 50; Mangonui, in Doubtless Bay, 100; Kawia, 50; making the entire population of the province, taking in the Thames, Tauranga, Waingaroa, Aotea, and Waikato, about 13,000.

Taranaki, or New Plymouth, is the adjoining province, about a day's run from Manukau, to the south-west; it is celebrated for its noble snow-capped mountain, formerly called Taranaki, now named Mount Egmont, which seems to rise from the sea to the elevation of 8,676 feet, and terminates with a perfect cone: this beautiful mountain, with its rich forest belt, gives a character to the country, and excites the admiration of every beholder. The land between its base and the sea is heavily timbered, but good. It is there the settlement has been formed; but it is at present very contracted in extent, and having no port, but only an open roadstead, it must chiefly be an agricultural district;* its population may be between 2,000 and 3,000. New Plymouth is about 200 miles south of Auckland, or 140 miles by sea, in a direct line; it is 150 miles distant from Wanganui, a settlement formed at the mouth of a noble river, which takes its rise from Tongariro, the highest range of the northern island. A block of land running more than forty miles along the coast, by nearly thirty in depth, was purchased of the natives in 1848-9, thus opening a wide range for selection, and during the last three or four years, since the new land regulation has been in force, offering it for sale at 10*s.* per acre, emigrants have kept flocking to the district, so that already the population numbers more than 1,000, exclusive of the military, who, with their families, amount to about 300 more. As this is the chief river on the coast, and the only port for a very extensive district, it is sure to become a place of considerable importance, being likewise the grand mart of the interior. The river, which is navigable for large canoes to within a day's walk of Taupo, a distance of full 200 miles, enables the interior natives to send

* The land purchased of the natives is about 20,000 acres. The want of extent is a great drawback to the future prosperity of the place, as it obliges many of the fresh settlers to go elsewhere.

down all their produce by it to the coast, and already is their trade of such value as to have chiefly contributed to the prosperity of the town; besides several small vessels, which constantly trade with the neighbouring provinces, it has two larger ones, which sail direct to Sydney, and other Australian ports.

The town itself is rapidly increasing, containing a neat wooden church, a large block house, which crowns a hill in the middle of the town, having much the appearance of an old castle. It has also a custom-house officer and resident magistrate, a post-office, and police establishment. It is likewise a military post, having between two and three hundred men of the 65th stationed there; nor is not too much to predict that before long it will be one of the most densely peopled districts of New Zealand. The Island here attains its greatest width, which is about 250 miles; this gives it a greater equability of climate than any other Settlement in New Zealand. Less rain falls at Wanganui than in Auckland or Wellington; it has more of the continental climate; the noble river, the number of small lakes in its neighbourhood, the distant mountains clothed with forests, having Tongariro with its snowy heights soaring above all*—enhance the beauty of the district, and cause its settlers to be warmly attached to it.

Wanganui forms the Northern portion of the Province of Wellington, which is 120 miles to the south-east of it, and is seated on the south-west corner of a large harbour, which has the appearance of a lake, shut in on all sides by mountains rising precipitously from its shores, to an elevation of full 1,000 feet. The level land which forms the site of this town is rather wider, and thus affords a long narrow space for building purposes. The town skirts the harbour, and is several miles long, but does not contain more than 5,000 inhabitants; in fact, its population is not so large as it was some years ago: but this is to be regarded as a good sign, instead of leading an idle inactive life in town, its energetic inhabitants have spread out, to occupy spots more suitable for agricultural purposes, and some have gone even as far as Wairarapa, Ahuriri and Wanganui.

* The elevation of Ruapehu, is 10,236 feet.

About ten miles from Wellington, at the north end of the harbour, is the valley of the Hutt, a very fertile district of trifling width, but considerable length, where the chief agricultural proceedings have been carried on; the Hutt has a population of about 1,500. Porirua, a lake-like harbour of no depth, but considerable beauty, at a distance of twenty miles from Wellington, has a scattered population of near 1,000. Wairarapa and Ahuriri on the east coast, are two fine districts, which have drawn off more of the Wellington settlers than even the Gold Mines. Although Wellington is celebrated for its wet and windy climate, it has the credit of being one of the most healthy of all the settlements of this universally acknowledged healthy country. The Cape shrubs here flourish with great luxuriance, and the blue gums of Van Diemen's Land, seem to have more beauty and bid fair to attain a greater size here, than even in their own island. Some of the Wellington gardens are extremely beautiful, but they are all in sheltered positions. Party spirit has always run high in this settlement, but it is generally acknowledged that this is chiefly owing to the high winds,* which render the minds of the settlers so irritable, that, were it not for politics, which act as the safety valve of the place, there is no saying what would be the result. It has been remarked that those living in the most exposed positions suffer most, and become the bitterest politicians, whilst others who have selected more sheltered localities, are the least acted upon by these barometrical changes. The best and longest roads in New Zealand belong to this province.

The next settlement in importance is that of Nelson in the middle island, which is seated at the termination of a long bay. The harbour of this port is a very remarkable one, being formed by a long boulder bank, stretching out from a promontory, in

* Some years ago when one of these high winds was blowing at Wellington, a poor woman was killed by a whale boat, which was blown like a feather along one of the streets. The respected minister of the place told me, that on another occasion, he was compelled to run for shelter into a shop from a boat, which he saw thus rolling along the street. The prevailing winds are from the S.E. or N.W. On an average they blow 202 days from the N. or N.W., and 141 from the S. or S.E. The two printing-offices are also situated most unfortunately in this respect, being near a point named Windy Corner.

a direction nearly parallel to the coast. At its termination a remarkable rock arises which contracts the passage into the harbour, but leaves a deep though narrow entrance to it. Inside is the town, which has quite the appearance of an old established place; at some distance from the town is the valley of Waimea which is now divided into valuable properties, and is highly cultivated. The population of Nelson and its vicinity cannot be less than 5,000; the climate of this settlement is considered very fine, for although to the south of the other provinces, yet, being sheltered from the cold winds, by high mountains at the back and fronting the sun, it enjoys an artificial climate. The pomegranite here grows with a degree of luxuriance, which is perfectly astonishing, and the fruit attains a size and perfection which is not exceeded in Australia. The next settlement in position, though not in point of time, is that of Port Cooper, this being the last is also the least advanced. The port is called Lyttleton, and is separated by very high ground, from the central plains on which the future capital is to stand: a town has been commenced, and called Christ Church; this district is the chief one for sheep, for which the plains are most suitable; the population is about 3,000. Attached to this province is the small French Settlement on Banks' Peninsula, called Akaroa; its population is about 500. The most southerly is the Scotch one at Otakou, the capital of which is named Dunedin; it may have a population of 2,000. Molyneaux River and Dusky Bay have also a small population. Stewarts Island may have 200. The Auckland Isles, since the departure of Governor Enderby, have very few, if any, settlers remaining. All these Settlements enjoy a mild climate, but chiefly suffer from high winds,* and want of summer heat. But their great extent, affords ample room for thousands of our countrymen to find happy homes.

* It is a joke against the Canterbury Plains, that the sheep have to hold on to the toi-toi bushes, to avoid being blown away.

HE HERU,

OR COMB.

WAIRAKE, BOILING SPRINGS NEAR TAUPO.

CHAPTER XVI.

THE GEOLOGY OF NEW ZEALAND.*

The solitary position of these Islands, separated by such a wide expanse of ocean from the continent of America on the east, and Australia on the west, their size and extent forming a belt of more than a thousand miles in length, together with our recent acquaintance with their existence, give them a great Geological interest.

When we look at the map of the World, we cannot fail to observe the apparently continuous line of islands which stretch

* Much of this paper was originally published in the New Zealand Magazine, Wellington, 1850.

southward from Japan to New Zealand.* These at once strike the eye of the Geologist, as being the disrupted fragments of an ancient continental line; nor can we help noticing that its general direction is parallel to another, extending from the Asiatic Continent, along the entire length of Australia, and further that these two, closely correspond, in the direction they take, with two others, which are on a still grander scale,† the first comprising the entire western coast of the two Americas, the other taking in, the western sides of Africa and Europe.

These four continental lines may, therefore, be termed the grand costæ, or ribs of the world, since they have withstood all those convulsions which have so materially changed the face of our globe, and very probably submerged the far greater portion of the southern hemisphere. They moreover possess such distinctive features both in the character of their Botany, Zoology, and Ornithology, as to mark each of them as being a separate centre. Australia differs in its various productions, from every other part of the globe. New Zealand, also, as widely differs from it as the former does from the rest of the world.

If any weight be due to these conjectures, the New Zealand Isles, as the remains of one of these continental lines, may claim an equal antiquity with them, and thus destroy the common idea of their comparatively recent origin. That they have been constantly undergoing changes in their length and breadth, and that they are still far from being in a state of

* An ancient continuous line of land will account for the presence of wingless birds, such as the Apterix Australis or Kiwi and the Dinornis or Moa on these islands. Capt. King, R.N., states there are soundings from the Three Kings to Norfolk Island.

† It is remarkable that the Gold regions chiefly lie in these lines. Spain, and the coast of Africa, which by way of distinction, is named the Gold Coast, forming one. The American line taking in Peru, Mexico, and California. The Australian line, Port Philip, New South Wales, Borneo, and several of the Indian Isles: and further acquaintance with the Geology of New Zealand may show that it also abounds in this precious ore for if we regard these continental lines as being waves of primal upheavement, and gold being probably the most ancient metal it is naturally to be looked for in the most ancient fissures of the earth's surface in which it was formed.

[Since this note was printed, the Author's conjectures have proved correct, and he has the credit of being the first who made them. The Gold Fields of Australia and New Zealand having been since discovered.]

quiescence experience proves, but that their general framework is as ancient as that of other parts of the earth's surface, appears highly probable.*

The Geological features in New Zealand are clearly marked; so that there is no difficulty in detecting the character of the agent employed.

New Zealand may be properly called a volcanic country, since it contains a long line of craters which extend from one end of the country to the other; in fact, nearly half the mountains in the country are extinct craters: volcanic action, however, seems to have been greater in particular localities. In the north the centre was at Otaua, near the Bay of Islands, which is a very remarkable district. An immense crater rises above the level of the surrounding country, with steep precipitous cliffs of pipeclay, which, on the summit, incline inwards, so as to form a vast bowl several miles in diameter. This appears to have been, formerly, one huge crater; but when that became exhausted, a series of smaller ones broke out on the sides, which are still, more or less, in operation, and are chiefly filled with water of great depth from which streams of gas escape in every part. One of these crater lakes contains white mud, which bubbles up in all directions; in another, the heated gas is emitted from innumerable pores, the highest degree of temperature being 196 Fah., the ground seems to be constantly subsiding; probably in the same degree as the mud is ejected from the neighbouring spots. It is very evident, that after the grand crater became extinct, it was covered with a most luxuriant growth of Kauri timber, the leaves of which, in some places, formed a turf stratum of nearly twelve feet in thickness; and in every part the immense roots are still perfect in the ground, the smaller ones being encased with pure sulphur. The lakes also are filled with timber; and even the leaves and cones of the trees are as fresh as though they had just fallen from them.†

* The acute termination of all the lands of our globe towards the South pole tend to shew that the destruction, however caused, emanated from that quarter.

† These parts are resorted to by scrofulous and diseased natives, especially females from the Bay of Islands, for the benefit of vapour baths, to form which

The surrounding plain of Taiamai, is covered with scoria and large masses of rock, which have, evidently, been ejected from some of the many neighbouring craters. There are also large quantities of vesicular iron, the pores of which appear to have been filled up with pipe-clay mud.

Near Pa Karaka there is a remarkable volcanic cone, upwards of four hundred feet high. The mountain is hollow, and may be descended full three hundred feet, the sides are vitrified, and the small space at the bottom is covered with masses of rock and timber. At a little distance from the mountain there is a small lake whose surplus waters have a subterraneous outlet, and from the neighbouring scoriaceous rock, gas is emitted in such quantities and force, that a bladder applied to one of the orifices may be easily filled.

Pukenui is another extinct volcano, in the same neighbourhood, having at its base a fine lake called Mapere. On the opposite side rises a remarkable hill called Putai, formed entirely from the deposit of boiling springs, which once abounded there. The mass of the hill is a soft, ochreous substance, filled with minute plates of mica; on the top are several remarkable apertures of great depth, through which, doubtless, the hot water was ejected; at the base are innumerable chasms of considerable depth, from some of which gas still escapes. Lava streams and basaltic rocks abound in all this region, clearly marking it as having once formed a grand centre of action; the range of which extended as far north as Wangaroa Harbour, which contains incontestable proofs of fearful disruptions and upheavements.

Passing on to the vicinity of Auckland the attention is at once arrested by the number of ancient craters, which arise from the surrounding plain. There are several remarkable subterraneous lava passages,* and partial subsidings, which

they simply scoop out a little hollow in the sand, about a foot deep, lining it with old mats, upon which the patient is placed with a blanket thrown over the person to keep in the heat. The invalids generally remain about a month at the baths, and have little temporary huts erected, which give a singular appearance to this lonely and desolate region.

* Those called the "Three Kings," in particular, are well worth the Geologist's attention; they are evidently subterraneous lava courses; in some places

are well worth being noticed. The lava has, in many places, flowed under ground at such an inconsiderable depth as to bake all the superincumbent earth to the consistency of brick, which frequently contains beautiful impressions of the leaves of trees, which formerly grew on the surface.

The next centre appears to be Waka-ari, White or Sulphur Island, which with its neighbour Moutohora, Whale Island, is still in action; the latter indeed is chiefly filled with solfatara and hot springs; but the former is a volcano rising out of the sea, from the crater of which a volume of smoke is always ascending, which is visible at a great distance. Large masses of sulphur are there produced, and the varied form and character of the molten rocks of this crater are very interesting.

The grand centre of volcanic action extends from White Island to Rotorua, and thence by Taupo and Tongariro to Wanganui, a distance of nearly 200 miles, forming a continuous line across the entire width of the island. The number of boiling gulfs, solfatara, and boiling mud pools in that line is extraordinary. They are seen in every direction—in the forest, in the plain, and in the water. A large number of them are concentrated at a place called Tikitere, and a most extraordinary assemblage of them is found at Ohinemotu, which renders that place one of the most remarkable in New Zealand. At Paeroa, near the Waikato, there is one of the largest of these mud pools; it is from sixty to a hundred feet wide; in the centre, first an enormous bubble of mud arises, which gradually increases in height and size, and at last becomes a jet of mud eight or ten feet high, with several smaller ones on each side; the mud is thrown up in large masses on the sides, where it dries, and assumes a cubical form; it readily separates into laminæ of different thickness, which bear a very close resemblance to slate, and, perhaps, in this mud vortex is to be seen, on a small scale, what was once the state of a large portion of the earth's crust, during the formation of slate.

At Orakokorako, on the Waikato, the boiling springs are

the pressure of the lava has caused the soil above to fall in, leaving wide apertures, by which the visitor now descends into them; the natives formerly used them as places of sepulture.

almost innumerable; some of them shoot up a volume of water to a considerable height, and are little, if at all, inferior to the Geysers of Iceland. A village is placed in the midst of them; the reason assigned for living in such a singular locality was, that as there is no necessity for fires, all their cooking being done in the hot springs, the women's backs are not broken with carrying fuel, and further, from the warmth of the ground they were enabled to raise their crops several weeks earlier than their neighbours; but, as a counterbalance for these advantages, many fatal accidents occur from persons, especially strangers and children, falling into these fearful caldrons, and being boiled.

Rotomahana, a warm water lake of considerable size, is surrounded with innumerable boiling gulfs; in fact, it is itself nothing but a crater, the sides of which are full of action; it is perhaps one of the most singular places in the world, its boiling gulfs, and natural snow-white terraces formed from silicious deposits are as wonderful as they are beautiful. Thence to Hohake and Rotokawa there is nothing to be seen but jets of vapour, and so on to Taupo, where fearful boiling gulfs abound at the two extremities of that noble lake, at Rangatira and Tokanu. One of the boiling springs at Tokanu possesses the property of changing the nature of anything which may be placed in it, and converting it into a beautiful silicious substance of pure white, and this is done without any apparent addition of matter; but if the article be not entirely immersed, having only the water flowing about it, then it becomes enlarged by a silicious deposit upon its surface. The process of thus converting wood into stone is very rapid, and in some localities, water does not appear to be a necessary agent in accomplishing this change. At Rotorua, large pieces of wood are thus lignified by the aid of heated gas, highly charged with sulphur, alum, and iron, or other chemical substances, which penetrates the pores of the wood, and fills them up with silex, converting them into agates, and even giving them the transparent form of chalcedony.

Again at Roto-aira, a beautiful lake at the base of the Tongariro range, which attains an elevation of 10,236 feet,

THE GEYSERS OF ORAKOKORAKO.

boiling springs abound. Tongariro itself is not so lofty, but from its cone, it constantly belches forth a volume of smoke, and occasionally of flame, which has been distinctly seen at a distance of a hundred and fifty miles,* and although the powers of this fearful volcano appear to have long lain dormant, there is no security that it will not break out again. The size and active operation of Mount Erebus appear to be the greatest security of New Zealand, and that crater may be viewed as its safety-valve; for, if anything were to impede its operation, the entire line of New Zealand craters would, very probably, break out again. Lofty as Tongariro now appears, there is reason to suppose that its present height is much less than it was formerly; or rather, that the grand crater of former days has sunk down, and, in doing so, caused Mount Taranaki to rise up. This is agreeable with native tradition,† and, moreover, with the general features of the spot, a space of nearly twelve miles intervening between the two principal mountains, Tongariro and Ruapehu. This, at a distance, appears to be an elevated table land, but it is, in fact, a deep lake.

The matter ejected from these craters has been immense, chiefly pumice stones and sand: formerly, the central plains had a super-stratum of yellow ochre, and were heavily timbered. The hot pumice ejected from the neighbouring volcanoes, appears to have first charred the forest and then covered it to the depth, in many places, of a hundred feet, and wherever there

* Formerly, when Tongariro emitted flame, the natives regarded it as a command from their Atua to make war; and when the coast natives saw it, they always expected an invasion from Taupo.

† The tradition is that Tongariro became jealous of Taranaki, and accused him of being too intimate with Pianga, another neighbouring mountain; they fought, and Taranaki being worsted, set off one night going down the Wanganui, thus forming the channel of the river; he crossed over by Wai Totara, leaving a fragment there, and then fixed himself in his present position. The spot where he formerly stood is now occupied by a deep lake, which still bears the name of Taranaki, and is supposed to be a kind of Pandemonium, the grand abode of all the New Zealand gods: this is probably a fable, founded on fact.

The Wanganui River is evidently a volcanic fissure, flowing in many places between walls of several hundred feet perpendicular height, and cutting through vallies at right angles, without having one of its own.

is a deep ravine, the charred timber is seen jutting out in large masses. This deposit, in some places, extends a very long way; and, even at the mouth of the Wanganui, the low lands are deeply covered with it, as well as with solid lumps of charred wood. That Tongariro has caused the formation of the great Taupo lake, by the subsiding of the land to supply the place before occupied by so much ejected matter, appears certain; and further, that this occurred at different intervals is also evident; for, although the ancient extent of the lake was nearly double what it is at present, it seems to have become wider and deeper than formerly. Many trunks of trees are still visible in its waters, which were there when the country was first peopled, and are so well known that each bears the name of some ancestor. What is here said of Taupo, applies to all the neighbouring lakes as well; but whilst their basins were thus formed to the extent of the matter ejected, it is evident that the throes of the volcanoes mainly contributed to the elevation of the country. From the sea to the base of Taupo there is a regular series of stages, one rising higher than another, until we reach the central plains of Tongariro, thence the country gradually slopes to the north. But although much of the upheavement of the land occurred during the time these volcanoes were in eruption, it is also evident that even yet the land is rising. This must now solely be attributed to the agency of earthquakes. The southern and central parts of the island appear to be the principal seat of their action; and though, in general, the shocks are slight, yet, periodically, every five or six years, they have been more violent, and attended with more serious consequences.

In the year 1843, Wanganui was the chief centre of volcanic movement; most of the chimneys in the little settlement were thrown down, the church was much injured, and the earth opened in parallel fissures; the cliffs had every appearance of being upheaved a foot on one side of the river, whilst the ground on the other side, perhaps, subsided as much. The shocks invariably came from the same quarter, W.N.W.*

* On the 8th July, 1843, a series of shocks were felt at Wanganui. The most severe one took place about 5 p.m., and lasted several minutes. It did

Much sulphureous gas also escaped, which, for a time, affected the health of the place. The movement seemed chiefly to follow the course of rivers, whose channels may be regarded as fissures on a large scale.

The next alarming one took place about two o'clock on Monday morning, October 16th, 1848, when a series of heavy shocks were felt. This last visitation established one interesting fact, that the disturbing cause is not stationary: the quarter from which it proceeded had shifted since the year 1843 from W.N.W. to W.S.W.: it afterwards, however, returned to its former quarter. The shocks appeared to commence gradually, and were preceded by the usual loud rumble; the principal one lasted full four minutes. The movement was very violent, and although the motion seemed to come from the west, the same as in all preceding ones, still it was more from the south than usual, and there was also a lateral vibration noticed in this as well. The shocks lasted near an hour. At Wanganui they cracked some chimneys, injured the baker's oven, and shook down a few bricks and some plaster in the church; but, with those exceptions, they did very little injury there. This earthquake was followed by a disagreeable smell, and head-

considerable damage to the little settlement, most of the brick chimneys in it were thrown down; part of the gable end of the church at Putiki, which is built of brick, fell, the bricks falling into the pulpit, and smashing its floor, this occurred during the time of evening prayer. Providentially, I was from home, or, in all probability, the consequences would have been very serious. So great was the shock, that the earth opened in fissures, the chief one being in the bed of the river, which was deepened several fathoms. These fissures were parallel to each other: they were of considerable length, and diminished in breadth as they receded from the river. One in the water, which was very visible when the tide was out, was about two feet wide, and the last one which I noticed was five inches across; they were several hundred feet long. The "*Columbine*," a vessel of 70 tons, was laid down on a bank opposite the town, to have her keel repaired. The bank on which she laid dry sunk, and left five feet of water in its place. Large portions of the cliffs were thrown down; and, at Rangitikei, a family residing under a cliff was overwhelmed with the house by a land-slip. The river was remarkably agitated with short waves, such as are seen where two currents meet, and the water overflowed the banks in several places. In my house, the pendulum of the time-piece was shaken out of its socket. This great shock was followed by many smaller ones, and during the succeeding month, there were, at least, fifty of them.

aches were quite general. After these shocks large quantities of bitumen or asphaltum were washed up on the coast; some pieces were of considerable weight. At Ohau, much gas was ejected from circular openings. But the grand centre of action was at Wellington, where most of the houses were more or less injured; indeed, there was scarcely a brick building left standing, or a single chimney which was not thrown down. Several fissures were formed, and the land was raised so much that the small craft which were accustomed to anchor close in shore, were obliged to change their ground.*

On the 23rd of January 1855, the south-western part of New

* Despatch of Lieutenant-Governor Eyre, relative to the Earthquake at Wellington.

Government House, Wellington, 19th October, 1848.

Sir,—It is my most painful duty to inform your Excellency that a terrible calamity has overtaken this province: an earthquake has occurred, and the town of Wellington is in ruins.

On the morning of Monday the 16th of October, about twenty minutes to two a.m., the first shock occurred, and was sufficiently strong to throw down or injure most of the chimneys in the town, and to crack the walls of very many of the brick buildings.

Considerable loss of property was sustained by breakages in the houses, and a good deal of alarm excited in the minds of the inhabitants. During the whole of Monday shocks and tremblings of the earth were from time to time experienced, but of a slighter character than the first.

On Tuesday, the 17th October, about four o'clock a.m., another rather smart shock was felt, and again at eight a.m. Lighter ones continued at intervals during the day, until twenty minutes to four o'clock in the afternoon, when a sudden and much more violent shock took place; by this, chimneys remaining up were, for the most part, cast down. The native hospital, the gaol, many of the large brick stores, and the high brick walls, were thrown down: immense destruction of property took place, and, I regret to add, a melancholy loss of life.

Barrack-Sergeant Lovell and two of his children were thrown down and buried by falling ruins. Upon being extricated, one of the children was found dead, and the other so seriously injured, that it died a few hours afterwards. The Sergeant himself was much hurt, and now lies in a precarious state.—(Since dead.)

During the remainder of Tuesday and the succeeding night, slight shocks only were felt; but about five a.m., on Wednesday morning, a stronger one occurred, and another about eight a.m. Minor shocks continued at intervals during the remainder of the day and evening, until the morning of Thursday the 19th, at ten minutes past five a.m., when a most violent and awful shock

Zealand was again visited with the most severe earthquakes which have occurred since it has been known to us. The native church at Wanganui was thrown down, as well as the chimneys

took place; every building was rocked to and fro in a fearful manner, and, with the exception of the wooden dwellings, most of the houses and stores were seriously shattered or fell in. The whole population were in the utmost consternation and alarm, and the destruction of property was immense; but most providentially, up to the present time, no further loss of life has ensued.

Numbers of persons are, however, ruined; many left houseless and homeless, excepting such temporary shelter as can be afforded by the new church, Te Aro, by Government House (where the hospital patients and some others are taken in), and by the wooden buildings of their friends.

Many persons are afraid of remaining in any of the houses at night, and retire to the bush, among the hills, in the hope of being more secure, notwithstanding the wild and inclement weather by which the earthquake has been accompanied.

A blow has been struck at the prosperity, almost at the very existence, of the settlement, from which it will not readily recover. Terror and dismay reign everywhere: for the last four days no business of any kind has been transacted. The energies of all seemed paralysed, and during that period no one has been able to feel for a moment that even life itself is secure.

As I now write, too, (eleven p.m., 19th October,) incessant and alarming tremblings of the earth are experienced; what may be the eventual result, or when this dreadful state of suspense and anxiety may be terminated, God alone can tell; but everyone seems to feel a presentiment that it will end in some more fearful catastrophe than any which has yet taken place.

The sad ravages which have already occurred, and the terror which so frightful a visitation naturally produces in most men's minds, will, I apprehend, drive from the colony all who can find means to get away. The few ships now in port, waiting for moderate weather to sail, are crowded to excess with colonists abandoning the country,* and numbers are unable to obtain passages.

Under this awful visitation, I deemed it my duty at once to summon my Executive Council, and, with their approval, to proclaim a day of public and solemn fast, prayer, and humiliation, in order that supplication may be offered up to Almighty God to avert the recurrence of any similar visitation, and Friday, the 20th of October, was appointed for this purpose.

I will not fail to communicate to your Excellency such further information and reports as it may be in my power from time to time to render.

I have the honor to be, Sir,

Your Excellency's most obedient humble Servant,

(Signed) E. Eyre.

His Excellency the Governor-in-Chief.

* A large vessel was filled with these poor timid creatures, who, when they were in fancied security on board, regained sufficient courage to get up a dance to the sound of the violin, kindly expressing their wish, that now they were out of the place, it might go to the ——; the impious wish was scarcely expressed before the ship missed stays, drifted on the rocks, and was lost, and these nerveless runaways were glad to return to their abandoned homes.

of the Mission-house. In various parts the ground opened, so that some places appeared as though they had been ploughed up in furrows. Large quantities of gas and water were ejected from many circular apertures, around which mounds, several yards high, were formed; the ground was so intersected with deep ravines as actually to stop all travelling for a time. At Wellington, the harbour is stated to have been raised full four feet and a half, and similar changes to have taken place in every part of the district.*

* Extracts from *The New Zealand Spectator*, of February 7th, 1855.

WANGANUI.—The accounts received from Wanganui by the Overland mail on Saturday, describe the earthquake to have been as severe as at Wellington. The following is an extract from a private letter:—

"The *Rosebud* left last Sunday forenoon, with a N.E. wind, and got well away. Last night (Tuesday), about nine o'clock, we had as heavy a shock of an earthquake as ever I have felt, and of longer duration in respect to its steady violence. It was very dark, and raining at the time. I should think it lasted about two minutes, and it was scarcely possible to stand without holding by something while it lasted. The mischief it did was considerable. It threw down nearly all the chimneys. * * * The bed of the river at low water this morning looked like an ill-ploughed field, although a high tide had intervened, which must have helped to fill up the fissures made, and it had sunk in many places and rose in others, presenting a very ugly appearance. Taylor and Watt's wharf is nearly a wreck, warped and bent up and down all along, and the extreme end sunk obliquely. * * * There has been no long interval since the first shock, further ones occurring of more or less violence, for now near 24 hours. The postman brings word it was very bad as far as Manawatu. We had no personal accidents."

TE KOPI.—We understand that at Te Kopi, a small boat harbour at the Wairarapa, a very heavy wave swept the beach, washing away the sheds, buildings, the bales of wool that were lying there to be taken to Wellington, and all that was on the beach. The Muka Muka rocks, which were the worst part of the coast road to Wairarapa, have now become the best by the alteration caused by the earthquake, the beach *now* extending a considerable distance beyond them above the level of high water.

The earthquake seems to have been generally felt *about the same time* throughout New Zealand, at least information to that effect has been received from every province, except Otago, from which there has been no arrival; and the *Taranaki Herald* states that the *Josephine Willis*, which had arrived there, felt the shock about nine o'clock p.m., on the evening of the 23rd, at a distance of one hundred and fifty miles from the coast of New Zealand. From measurements which have since been made, it has been ascertained that the land has been raised to a height of from three feet six inches to four feet. All the shell fish attached to the rocks, that live below low water mark, in conse-

In fact, the raising of sea-beaches is a very common occurrence, and in every part of the island numerous instances are to be seen, several of which have occurred during my residence.

quence of the elevation of the land, are dead, and the number is considerable enough to cause a strong smell to be perceived by those walking round the east side of the harbour towards Evans' Bay. The Bally Rock, off Point Jerningham, which was formerly eighteen inches below low water (spring tides) is now about two feet above low water. About ten minutes after the first great shock, a great wave entered the harbour, which was estimated to to have been above twelve feet in vertical height; from the narrow entrance of the harbour compared to its area very little damage was done by it, but in the open and exposed boat harbour at Te Kopi, all the buildings, &c., on the beach, were swept away by a similar wave. Two coasters, one from the Kaikoras, the other from Point Underwood, on their approaching the harbour the next morning at daylight, passed through an immense quantity of dead fish, principally ling, and quantities of dead fish were found on the beach, and at Burnham water.

In the dividing range of hills between the Wairarapa and Wellington, on the east side of the harbour, there have been several very heavy landslips from their summits, which are plainly visible from Wellington. The earthquake appears to have exerted great force on this range.

To the Editor of *The New Zealand Spectator*.

Wellington, January 29, 1855.

Sir,—Left Wellington on Wednesday, at ten o'clock, the morning after the shock; found several landslips on the Petoni Road, only one of any size, and that at present but a slight obstacle to the communication into the Hutt, a road being now rapidly pushed round its base; swing bridge over the river gone, broken, and ground burst up at each abutment, lower end fallen into the water, the whole aslant up stream: visible effects of the shock on the roads and country in general; presented stronger manifestations on entering the valley: as a rule, chimneys are down along the whole line; mills reported as damaged, houses damaged internally rather than externally: road, for seven miles, that is, up to three miles the other side of Buck's Hotel, considerably injured; many of the smaller bridges gone at the lower gorges; several considerable land-slips occur, impassable for carts; from this point, for thirteen miles, as far as Hodder's, the roads are all right, but three miles beyond, on the ascent up the Rimutaka gorges, for upwards of seven miles, the land-slips and crevices are both numerous, dangerous, and almost impassable, even on foot. Barricades of the largest trees, stumps, and rocks, avalanches of earth, underwood, decayed trees, and boulders, bar your progress, and conceal your line of road, while loose logs and stones hang in threatening positions far above your head, so that a steady hand and cool head are necessary to carry you safely over the precipices that sweep down below you to the bottom of the valley: no sort of conveyance can pass; all horses are left at Hodder's Hotel, on this side the

But although there is abundant proof of upheavement still going on in the Northern Island, it is trifling when compared with that of the Middle Island. The Nelson paper of

gorges, and you proceed on foot to Burling's, at the entrance of the valley: all parties should avoid the Blue Rock, and diverge to the left down the stream.

On entering the district, and proceeding to Nick's on the river, the shock appears to have been generally felt as seriously as with yourselves, and the only casualties I heard of were four natives reported dead in the lower valley. The shocks appear to have occurred simultaneously throughout the whole line of country, and the depression of the people's minds to be both considerable and general. I am, SIR, your obedient Servant,

R. E. WILLBAY.

Extract from Commander Drury's Remark Book.

Cook's Straits, January 25, 1855.

The Anniversary of the Wellington Settlement was most auspiciously celebrated—a brighter or calmer day never beamed on the harbour. The boat races, and every description of sports on shore, went off with much good humour and *éclat*, and the only drawback was want of wind for the sailing boats.

In the evening, a light N.W. wind sprang up, which increased gradually during the night; and at eight, on the morning of the 23rd, it blew violently. The sports, however, continued, and the race-course drew nearly the whole population of Wellington: but a drenching rain at noon checked the further progress of joviality, which was to be repeated on the morrow.

At eleven minutes past nine o'clock, P.M., the gale still blowing strong, we felt suddenly an uncommon and disagreeable grinding, as if the ship was grating over a rough bottom. It continued with severity for more than a minute; the ship slewed broadside to the wind; we were then in six fathoms, so there was little doubt but that it was an earthquake. Lights were seen running to and fro in all parts of the town, and evidences of consternation combined with a loud crash.

Lieutenant Jones and myself immediately landed. We found the tide alternately ebbing and flowing.

The first scene before us on landing was the Government Offices, entirely destroyed, the upper story (the falling of which had caused the crash we heard), lying on the ground; the staircase, the Council Chamber, the papers and documents in heterogeneous confusion; an adjoining chemist's shop, whose simples and compounds admixing, had a decided bias to peppermint; while the doorway of the public-house was a confusion of broken bottles. The sentinel in charge of the Government building, who had just been thrown backwards and forwards, was now walking in front of the wreck, with perfect *sang froid*, no doubt crying "All's well" to the hour.

It is not my intention to narrate more than the general effects and disasters of this severe shock; and firstly, we have to be thankful to God, that amidst the general wreck of property, but one life has been sacrificed, and not more than four others seriously wounded, up to the time of our departure. This

September, 1847, states, that the hull of a vessel was lately discovered on the western coast, lying two hundred yards from high water mark, with a small tree growing through its bottom.

would appear astonishing to a person viewing the wreck of the houses, the mass of brick-work from the falling of the chimneys, the dislodgment of furniture, the fissures in the earth, the extraordinary rise of tide, the entire destruction of some tenements, the collapse of others, the universal sacrifice of property, and the natural terror and despair among the inhabitants, all tending to far greater personal disaster than fortunately I have to narrate. And here I would especially dwell upon the benefit of the warning of 1848 to the inhabitants, which, under Divine Providence, by causing them to occupy wooden houses, has been the salvation of many lives; and the hour, too, was favorable to the escape of adults, who seized the children from beneath the tottering chimneys, themselves not having generally retired to bed.

Few, if any, since 1848, have been rash enough to build a brick house: the chimneys had generally been secured as well as possible by iron braces, &c. The most substantial two-storied house—Baron Alsdorf's hotel—of lath and plaster, buried its owner in the partial ruins. Government House, had it been occupied, must have destroyed its inmates, for every room was a pile of brick-work, the chandeliers, &c., utterly destroyed. The guard had a wonderful escape from the Guard-room, and the gun at the flagstaff turned over.

I have already mentioned the entire destruction of the Council Chamber, the upper story being completely severed from the lower; the Treasury strong box, and the papers and documents apparently in irretrievable confusion.

The elegant and substantial new building, the Union Bank, is, in its front, a perfect ruin; and I hear the damage within is not much less. Opposite this building, on the road, a considerable opening emitted slimy mud, and the main street was overflowed by inundation. The most substantially-built wooden houses of one story, with the exception of the chimneys, are mainly standing. Those of less substantial calibre (and I am sorry to say there are many), are in a state of collapse. There is an universal destruction of crockery, bottles, &c., and a pitiful loss of valuable ornaments, clocks, &c. Several stores are unapproachable, until neighbouring dangers are removed.

The principal shock occurred at 9h. 11m. p.m., and it was far the most severe. During the night scarcely half an hour elapsed without a lesser shock, more or less violent, accompanied by a deep hollow sound; but all these subsequent ones were of much shorter duration; and the first having levelled every portion of brickwork, in the lower part of the town, there was less to fear; but the inhabitants generally moved to the open ground, and the following day the streets and gardens were the scene of an involuntary pic-nic.

From what we noticed, it appeared that the elemental wave proceeded from about W.N.W. to E.S.E., that its actual effect upon terra firma was slight, and that the fissures were generally where the road was made, although the mud emitted from the crack at Te Aro must be considered as subterraneous deposit, from what depth not easily decided.

From close observations on the barometer, I have no reason to believe that

The vessel was supposed to be the *Active*, which was lost in 1814. How great an alteration must that locality have undergone since it was stranded there, when in a period of thirty-

the effect before or after the principal shock was evident (it ranged from 29·30 to 30·00), nor that the calm preceding, or the gale attending, the earthquake, had any connexion with the subterraneous convulsions.* We witnessed, during the 48 hours following, every variety of wind and weather, yet with repeated shocks; but although I would disconnect the atmospheric influence with the earthquakes, we had every reason to believe the latter had immediate local influence on the atmosphere, producing violent gusts after the shock.

It is a fact, that as action, or firing, will produce a local calm by the disturbance of the atmosphere, the phenomenon here may be more easily accounted for. But a more interesting and extraordinary phenomenon occurred (I say extraordinary because no person appears to have observed it in the earthquake of 1848); for eight hours subsequent to the first and great shock, the tide approached and receded from the shore every twenty minutes, rising from eight to ten feet, and receding four feet lower than at spring tides. One ship, I heard, was aground at her anchorage four times. The ordinary tide seemed quite at a discount, for the following day (24th) it scarcely rose at all.

The general effects of the earthquake were evidently felt more upon the lower parts of the town; at the Hutt most severely. The bridge there was destroyed, and the houses much damaged. I am also informed the Porirua road is sunk in places.

Recurring to our landing after the first shock, Lieutenant Jones and myself went into several houses. The panic was certainly great, and many accepted the offer to go on board, the houses we were in swinging to and fro, and the ground in a constant tremulous motion. It was sufficient to unnerve the stoutest hearts; but after a delay of three or four hours (in which we were visiting other parts of the town), on returning to the parties who had accepted an asylum on board, we found one and all had determined to abide on shore, indeed they were getting accustomed to it. The wives would not desert the husbands, and the husbands would not desert the town.

We returned to the ship at two a.m., the tide having at that time receded about four feet lower than at ordinary spring tide.

On the 24th the shock continued; but at greater intervals as the day advanced; but the tremulous motion was continuous.

The scene on the streets was novel; some people standing at their thresholds, groups upon mats, clear of the houses, or in tents in their gardens. Those who had suffered less than their neighbours were assiduous in rendering assistance. What a different scene would have occurred in the fatherland! With

* With due deference to Captain Drury, I am inclined to attribute the chief cause of earthquakes to alteration in barometrical pressure. During many years' observation, I have invariably remarked, that they have been either preceded or followed by severe gales or storms; and it appears reasonable to suppose, that when the internal pressure is greater than the external, the earth's crust will be subject to these convulsions, in proportion to the greater or less solidity of its strata.

three years the ocean had retired to a distance of two hundred yards from the shore; or, in other words, that part of the coast has risen to such an extent as to remove the hull of the vessel so far beyond high water mark. There is good reason to suppose that this upheavement of the coast is not confined to one spot, but has extended the entire length of the island.

From the evidence of a person who was formerly engaged in sealing at Dusky Bay, as far back as the year 1823, it appears that from 1826 to 1827 there was an almost constant succession of earthquakes, some of which were sufficiently violent to throw men down. At times, he and his party, who then resided on a small island, were so alarmed lest it should be submerged, that they put out to sea: there, however, they found no safety, for such was the flux and reflux of the ocean, that they were in the greatest danger of being swamped, and were thankful to get on shore again. The sealers were accustomed to visit a small cove called the jail, which was a most suitable place for anchorage, being well sheltered with lofty cliffs on every side; and having deep water in it close to the shore, so that they could step out on the rocks from their boats. It is situated about eighty miles to the north of Dusky Bay. After the earthquakes the locality was completely

shops exposed, and every temptation to plunder, there seemed to be neither fear nor thought of robbery, but a generous and manly feeling to lessen each other's burdens pervaded all classes, from the Superintendent to the lowest mechanic, from the Colonel to every soldier of the 65th Regiment; nor can I forget to mention the ready asylum afforded by the merchant vessels in the harbour to the houseless and more nervous inhabitants.

On the 25th, at 0h. 55m. a.m., there was a very sharp but comparatively short shock.

Having ascertained we could be of no further assistance, we weighed for Nelson, and in crossing Cook's Straits we felt one shock in 26 fathoms, at noon, off Sinclair Head (exactly the same feeling as when at anchor), and a slighter shock in 80 fathoms, off Queen Charlotte's Sound.

In these events there is much to be thankful for in the absence of fire; *had it been winter*, the universal falling in of chimneys would have assuredly fired the wooden houses: had the first shock been an hour later, many lives would probably have been lost, as the populace would have been in bed. Much fear is entertained for the soldiers at Wanganui barracks. I trust we shall find that Nelson has suffered as lightly as on former occasions.

altered; the sea had so entirely retired from the cove, that it was dry land. Beyond Cascade Point the whole coast presented a most shattered appearance, so much so that its former state could scarcely be recognized. Large masses of the mountains had fallen, and in many places the trees might be seen under the water.

From these circumstances, it is evident that the Middle Island is rapidly rising, and of this fact there are other proofs to be adduced. The climate has undergone a great change, which can only be accounted for by the increased elevation of the land. Coal measures appear at Massacre Bay and Molyneux River, intermingled with abundance of Kauri resin. This noble pine is not now found growing within ten degrees of latitude north of Molyneux River. In no single spot within that wide range is a Kauri tree to be met with. Hence we conclude that the climate has considerably altered, since that carboniferous deposit was made; but it is not necessary to go back to the probably remote period of its formation. The Kauri resin is still found on the surface of the land, with every appearance of its having had quite as recent an origin as that picked up in the north. It is most probable, therefore, that the tree has grown in these latitudes at a comparatively recent period. This beautiful pine does not appear to require heat, so much as shelter and humidity. If, then, as we suppose, the land was formerly low in that latitude, the climate would necessarily be humid and mild, the cold being tempered by the sea, and not increased by the propinquity of snowy mountains; thus the Kauri might have flourished there, as well as other trees which now belong to a warmer climate.*

* Extract of Lieut.-Governor Eyre's letter, describing his ascent of the Kai Koura, a mountain of the Middle Island, 9,114 feet high:—

Government House, 26th Nov. 1849.

My Dear Sir,—I write a line to inform you, that I have returned from the Middle Island, after only a fortnight's absence, in consequence of the melancholy loss of one of my party (a native), who, slipping on a snow slide at the hill Tapuaenuko, fell about 1500 feet, and was killed. Two others also of the party had *very providential* escapes more than once, *viz.*, myself and another

Another proof to be adduced in favour of this hypothesis is the Moa *(Dinornis)*, the gigantic ostrich of these islands. The struthious race of birds exclusively belongs to a mild climate; a warmer one than that where the remains of the Moa are now found. Formerly, not only were these birds numerous in the southern parts of the North Island, but in every part of the Middle Island as well. The remains of the gigantic Moa are seldom found without their being intermingled with those of several different sized species of the same bird. Hence it is to be inferred that the climate was once suitable for them, since they abounded, and at a com-

of the natives. We got up the hill after a dangerous and most laborious ascent of thirteen hours, from the nearest point to which we could get the camp, but it was *past seven in the evening*, and although *one-quarter of an hour* would have placed me on the summit of the highest point, I could not spare that brief period, and was obliged to descend, *without* going up the last slight rise (probably 50 feet in elevation and 300 yards in distance), which would have given me a view *over everything*. I consequently did not see the southern, but had a magnificent view in every other direction. We had to halt on the hill, about 700 feet below the summit, without fire, and in the midst of snow, but the weather fortunately was fine, and the cold less intense than I anticipated. We did not get back to camp until about six in the evening of the following day. The sad event of losing one of the party, added to other considerations, made me give up the idea of trying to cross to Port Cooper, and I at once returned to Wellington; but I believe there is no impediment in the way of such a journey; and I feel sure that if I had gone on, ten days from where I turned, would have brought me to Port Cooper. Little vegetation on the hill, but mosses and lichens, and some coarse grasses, besides prickly plants, of which the "*Taramea*" is the chief; *but the singular part was, that on so steep and high a hill, where now nothing but mosses and lichens grow, were the charred remains of large totara trees, evidently shewing that the ground once has been low and has been covered with forest, and that it has been pushed up within a comparatively recent geological period.* There was grey granite on the highest ridge.

I will NEVER *willingly* try to ascend any snowy mountain again.

Believe me in haste yours very truly,

Rev. R. TAYLOR. E. EYRE.

Mr. Clifford, jun., stated the same to me, and further, that the totara is not now to be found anywhere in the vicinity of the mountain, although there, large trunks of totara trees, generally charred, are found beyond the region of grass, where nothing but moss and lichens grow. This gentleman stated that these remarkable remains of trees are generally laid in lines, and gave him the idea of drift timber, laying in such large quantities on the precipitous sides of the mountain.

paratively recent period too, for their bones are found in only a partially fossilized state. To what then can we ascribe their extinction, but to a change of climate? Man has nothing to do with their destruction.* That they existed at a comparatively recent period is proved by their bones. Native tradition also asserts it, as there are still songs of hunting the Moa extant. It is yet to be ascertained whether it is not still alive in the Middle Island.†

The character and general features therefore of the Middle Island have undergone, and are still undergoing, a rapid change. As the mountain ranges become more and more elevated, the

* It is singular that the old Natives affirm, since their early days there has been a wonderful decrease of those birds, which they regarded as their chief means of subsistence, such as the Kiwi, Weka, and Kakapo; though they were formerly so abundant, that they could obtain them everywhere without difficulty, they are now so rare as seldom to be met with, and the Kakapo is all but extinct in the Northern Island. This is not to be attributed to anything connected with the coming of Europeans, but rather to some other cause—perhaps to change of climate. The European cat, dog, and rat, are all more recently introduced enemies, and great ones too; but, before their appearance, the natural supply had begun to decrease, so much so, that they were greatly pinched for food before the Europeans came, whose arrival was so opportune, that we may ascribe it justly to God's good providence among other benefits to furnish fresh means of sustenance for the Aborigines of these Isles, when their own had so remarkably failed.

† Mr. Meurant, employed by the Government as Native Interpreter, stated to me that in the latter end of 1823, he saw the flesh of the Moa in Molyneux harbour; since that period, he has seen feathers of the same bird in the Native's hair. They were of a black or dark colour, with a purple edge, having quills like those of the Albatross in size, but much coarser. He saw a Moa bone which reached four inches above his hip from the ground, and as thick as his knee, with flesh and sinews upon it. The flesh looked like beef. The slaves who were from the interior, said that it was still to be found inland. The Natives told him that the one whose flesh he had seen was a dead one, which they had found accidentally, that they had often endeavoured to snare them but without success. A man named George Pauley, now living in Foveaux Straits, told him he had seen the Moa, which he described as being an immense monster, standing about twenty feet high. He saw it near a lake in the interior. It ran from him and he also from it. He saw its footmarks before he came to the river Tairi, and the mountains. Thomas Chasseland, the man who interpreted for Meurant, was well acquainted with the Maori language. He also saw the flesh, and, at first, they thought it was human.

The Dinornis may also be discovered in New Guinea and other islands in the same line to the north of New Zealand.

climate must be proportionably refrigerated. Nor will this be the only change effected: large tracts of level land will be also upheaved. That this has already been the case to a considerable extent is evident from the extensive plains on the eastern side; that it is still going on is also evident from the observation of every one who is acquainted with the island. Large mud flats are now being formed at the mouth of almost every river, and there are low plains covered with timber, which are scarcely above the highest tides. That this will continue to be the case is most probable. The rapid streams and rivers flowing from the adjacent lofty mountains must bring down immense quantities of stone and soil, which Nature in her secret laboratory is preparing to form future plains for man's use. The courses of these streams, or rather torrents, being so short, and the mountain sides so sharp and precipitous, as to be acted upon by every storm, vast masses are thus being continually detached, having been previously loosened by earthquakes; entire sides of mountains frequently slip down; the heavy rains increasing the body of water in the rivers, aid in transporting their debris to the ocean bed, where they are dispersed and spread out, layer above layer, until repeated upheavements lift the whole to the surface, first as mud flats, then above the level of ordinary tides, when it speedily becomes covered with a luxuriant vegetation.

A SKETCH NEAR WANGAPE, ON THE NORTH-WEST COAST.

This leads to the consideration of the sedimentary deposits. These are chiefly marine or lacustrine. The marine are formed in the way already mentioned, and the shoal seas around a great portion of these Islands mark their extent. On the western coast of the North Island, it is evident vast tracts of land have been gained from the sea, by the deposits of the Wanganui, Rangitikei, and Manawatu rivers. Near the coast, in that part, the land is generally low, covered with gravel or shingle, and with large quantities of drift timber; inland it is alternate swamp and grass with parallel ranges of ancient sand hills, now covered with a growth of fern. Near the sea, and especially near the mouth of rivers, large quantities of sand are blown up from the shore, and form drifting sand hills. This is, evidently, a portion of the matter brought down the rivers by the floods; the mud being precipitated to the bottom of the sea by the coagulating action of the salt water upon it, there gradually forms a compact mass: but the sand having nothing to fix it, is, by constant attrition, washed finer and finer, and then thrown up by the high tides in large quantities on the shore, whence the sea breeze speedily conveys it inland.

The vallies of New Zealand are not numerous or extensive; indeed the almost entire absence of them, and the acute pointed hills, which are only separated from each other by deep ravines, are to be considered as amongst the peculiar features of this country, and as most of these have never been touched by the hand of man, they enable the Geologist to observe the exact state in which they were first upheaved. The remarkable way in which the surface of these Islands was fractured when first elevated, is yet to be observed as plainly as though it had recently taken place; for whilst one side of a hill is covered with the debris of primitive rocks, gravel, and vegetable mould, the other is either ochre or pipe clay, destitute of any rolled stone, without soil; the fern also on one side is of a more luxuriant growth than on the other.*

Another kind of sedimentary deposit remains to be noticed,—

* The country is cracked at an angle of 45°.

the volcanic. Wherever a volcano has arisen near the sea, or in the sea, it has formed sedimentary strata around, in proportion to the quantity of matter ejected. Much of this kind of formation is seen at Wangaroa, and Hick's Bay, where the rocks are composed of volcanic grit, and contain most of the shells now found on the coast. These deposits are doubtless very extensive in a country where volcanic agency has been so active.

Whilst the Geologist marks these strata and the volcanic features of the country, he is also struck with the frequent upheavements the various localities have undergone. No one can walk from Wanganui to Taranaki without observing the many alterations of level which have taken place in that district. Near the north head of that river he beholds, at low water, the stumps of ancient trees still maintaining their position in the sea; and on the shore another level appears with numerous trees jutting out, which are covered with lofty sand hills. Wai Totara,—the river of Totara trees,—takes its name from a thick grove still standing in its bed, which so obstructs its course that a canoe can hardly wind its way amongst the many trunks which rise up in it. At Manawa-pou, where the cliffs are little less than four hundred feet high, large stumps are also seen standing in the ocean, where they have braved for years the force of the violent surf which breaks upon that coast. Further on, the cliffs become even yet higher, and there also similar remains of forest are seen at the level of the ocean, above which is a thick stratum of blue clay, containing numerous marine deposits; upon this there is another level with large trunks of trees, which are covered with alternate strata of gravel, shingle, and sand, then another layer of timber is seen, upon which are other deposits, forming the present surface of the land.

By reflecting upon these changes, it is at once perceived how many convulsions must have shattered the land, alternately elevated it, allowing time for a stately growth of timber, then sinking it again into the depths of the ocean, where, year after year, age after age, the gradual deposit of mud, finally attains a thickness of more than a hundred feet, another convulsion up-

heaves the whole, allows time for another growth of forest, when all again subsides, and the same gradual process is repeated. The traveller along the coast has only to read these pages of the Earth's history, which are unfolded for his instruction, and reflect upon them; but this is only a page, and one which is visible: another remains still to be examined.

The sure indications of coal, which further along the coast crops out, betoken a series of more ancient convulsions. Modern subsidings of the earth's surface to such an extent are, happily, rare, although, doubtless, many occur in places where there are none to see or to make them known.* To what is the present exemption from such terrible visitations in these islands to be attributed? but to the volcanoes which extend through them. They have poured forth their streams of molten rock: they have filled up the cracks and crevices of the earth's crust: they have strengthened the deficiencies of its framework, and hindered the recurrence of future convulsions. Small, perhaps, as the extent of these islands now is, to what it formerly was, these streams of lava stop further encroachments on the land. Thus, while the ocean is rapidly gaining on some parts of the south-west coast of the Northern Island, the promontory of Cape Egmont presents its front to the surge, and withstands its fury; strengthened by numerous streams of lava, which are plainly seen like buttresses at every headland from that Cape as far as the Sugar-loaf rocks, they form so many impassable barriers to the further inroads of the ocean.

That these islands have been disrupted by former convulsions, is seen by a single glance at the map; but the period is, perhaps, as far back as the general disjunction of the continental line of which New Zealand is only a surviving link.

A few words remain to be said of the rocks of New Zealand. In the North, the basis is whin, above which is an ochreous clay, containing bright particles of magnetic iron, which

* The natives have several traditions of lands and islands having been submerged. There is one of an island near Taranaki, which had a very large Pa upon it, suddenly sinking with all its inhabitants during the night; of another at Patea, and of an island in Cook's Straits, called Titapua, thus disappearing.

prevails from the North Cape to the Bay of Islands.* Steatite is also common. Limestone shows itself in various localities, and when it comes in contact with whin, it is seen in apparently half melted lumps in the midst of that rock; in other parts it assumes an amygdaloid form. Another line of limestone appears at Mokau, a third at Waiapu, near the East Cape.

A LIMESTONE CAVE, AT PUKEMAPAU.

These limestone ranges are remarkably destitute of fossils, but generally they partake more of the purity of marble, although the surface rock contains many particles of clay stone gravel. At Mokau there are numerous caves, in some of which the bones of the Moa have been discovered.† At Wangaroa gneiss forms the summit of the two mountains, St. Peter and St. Paul. The same is the prevailing rock at

* Magnetic iron sand abounds in many localities; it is heaped up on the shores in hillocks of several feet in height, and it has been found to be very pure, and will eventually prove a valuable article of commerce.

† About a mile from Pukemapau, we came to a large cave in the limestone range which is here first met with. It is called Tanaure-ure. It has a large lofty entrance, with a native Fuschia growing at its mouth, bearing a more delicate flower than that of the ordinary kind Huge masses of stalactite hang pendant from the roof, and, further in, we perceived a chasm, which, when a stone was thrown, told us there was water at the bottom. By the aid of a candle, we found our way down, when we came to a fine crystal stream, about a foot or so deep, which was soon passed. Having ascended the opposite side about twenty feet, and crept through a narrow passage among stalactites, which were united with the floor, we entered another

Taranaki, and of the intervening peaks between it and Tongariro; there scoria and fused rocks prevail so much, that it is difficult to say what is the basis of the mountain. There is much obsidian and pumice near Taupo. The Tararua range, which terminates at Te Pari-pari, near Kapiti, has a compact slate for its base. Copper has been discovered at Doubtless Bay, and at the Kawa-kawa and Barrier Islands. Coal is found of good quality at the Mokau, Waikato, and Wanganui Rivers, and there is every reason to suppose that it will prove a very abundant mineral in these islands. Gold has been discovered in Coromandel harbour; there the rocks are of remarkably pure feltspar, of dazzling brightness. The gold discovered contains $\frac{1}{3}$ silver, and is found in thin plates, and in considerable quantity: it is said to have been also discovered at Ahuriri, and in several other localities.

Of the rocks of the Middle Island little is at present known; but as they are reported to be chiefly primitive, it is very probable all the precious metals will be found there in abundance. The rock which confers its native name on the island—Pounamu, green jade, is abundant and highly prized by the New Zealanders, who manufacture their ornaments and the much-valued *Mere* from it. Portions of it are so transparent and lustrous as to render it worthy of a place amongst the precious stones.

HE MEREMERE POUNAMU, PRESENTED TO THE QUEEN.

apartment hung with transparent stalactites of every form and size, which gave it quite a fairy look; thence we entered two other rooms, equally ornamented. As we had no ladder, we could not reach other passages, which were some height from the floor, and, evidently, led to other rooms.

ROTO-MAHANA, THE WARM LAKE.

I cannot better conclude this chapter than by giving an account of a visit which I paid to the Warm Lake.

The first view of Roto-Mahana is very remarkable, and cannot fail to excite the traveller's astonishment. The lake lies in a great hollow, evidently a crater, flanked on the side by which we approached its margin with lofty precipices; but containing a considerable extent of low swampy land along one of the shores; the opposite bank is formed of hills, literally covered with boiling springs, emitting volumes of steam, and the soil being of red or white ochre, gives the whole a most

The travellers who had visited this cave, have made dreadful havoc amongst these natural beauties; breaking off more than they could carry away. But many had evidently been broken long before Europeans visited the place, and, formerly, the natives were too superstitious to enter such spots: large fractured stalactites, having smaller ones attached to their extremities, were observed. The solid rock, too, on both sides, was fractured in regular lines, this had evidently been done by earthquakes, which most probably, had caused many of these pendant masses to fall. Some of the stalactites must have weighed a ton, and were full eight feet long, and two in diameter. The rock was of a pure cream colour. Under the stalagmite which covered the floor there was a layer of dark vegetable soil, but, although it was dug into, no bones were found. The length of the cave was estimated at about a hundred feet from the entrance. The natives stated that there were many similar caves, some of which are quite filled with Moa bones.

extraordinary appearance. On the lower side it has an outlet into the Tarawera Lake. There are several islands in it, some merely a few connected tufts of grass, but abounding in water fowl, ducks, pukeko *(porphyrio)* and sea birds, which appear to delight in the warmth of their abode. Two of these islands present a singular appearance, being composed of misshapen rocks and ochreous hills, filled with boiling cauldrons and jets of vapour, intermingled with manuka trees and native huts, on reaching which, the stranger scarcely knows where to set his foot, lest he should tread on unsafe ground, the whole surface being very hot, and overspread with fragments of former puia.

When we came to the border of the lake, two canoes put off from one of the islands, to convey us over. Being desirous of ascertaining the temperature of the water, I kept my hand in it whilst crossing, and found that it varied from 90 to 120 degrees Fahrenheit; the difference of heat in places may be attributed to the innumerable boiling springs at the bottom of the lake, the existence of which was detected on the surface, by their bubbling up and noise. The lake appears to be of great depth—the water had no peculiar flavour.

On reaching the island, we were received by the natives with a loud welcome; and after a short stay, we went, during the culinary operations of our hosts, to examine one of the *puia*, or hot springs, in the vicinity, and a more remarkable place I never saw. It had the appearance of an immense flight of white marble stairs, each step being from one to three feet in height, of a silicious stone, formed by the deposit of the waters; in some places of a beautiful pale pink color, over which about two inches of warm water fell. I ascended this magnificent and unequalled staircase, some parts of which were so slippery, that I had some difficulty in keeping my footing. One of the steps presented merely a rim externally, and formed a basin, about four feet in depth, of beautifully clear water, having a greenish hue, like that of the lake over which we had passed. Neither I nor my companion could resist the tempting luxury of the bath which was before us. We found the temperature to be nearly 90°, although it varied in each of the three compartments into which the bath was divided. Afterwards, I

ascended to the summit of the staircase, where there was a large level flat; the centre not being visible at first on account of the volume of steam which issued from it; the surface cracked under the feet like thin ice, but being formed of successive laminæ, was firm. As I advanced, I discovered that the centre was occupied by an immense gulf of hot water, of a very fine pale blue color, so remarkably clear that, although the bottom could not be discerned, it was evidently of great depth. Having cautiously approached the edge which overarched this awful abyss, and looking down, I beheld a large rock of a pure white substance rising from the vast profound almost to the surface, which formed a beautiful contrast with the azure water. A tree also which had fallen in was likewise petrified, and added to the scene. Upon one part of the pavement, over which the water had flowed, a thin deposit of sulphur was left, which tinged it with a bright yellow; some of the steps being of a rose tint, and others of a pure white, increased the general effect. Numbers of petrified manuka seeds were scattered about in every direction. The height of the flight of steps which I have described, might be about sixty feet; the name of the boiling spring is "*Tukupuarangi,*" or the Cloudy Atmosphere, from its always being shrowded with vapour. The surrounding hills are covered with dark green fern, which sets off this wonderful work of nature to greater advantage. So large a number of boiling springs in so small a space, I never beheld; indeed, I could distinctly hear the noise of several at the bottom of the lake, and others boiling up furiously from their subterranean receptacles, all which convey to the mind of a traveller a feeling of awe and insecurity. It is not without some hesitation that he treads the ground, fearing at each step lest the crust should give way and plunge him into the hidden depths below.

The sun had set when we returned to the island, and finding that our natives had gone on to Piripai we followed by canoe, gliding amongst islands covered with rushes, and every instant starting the wild fowl from their warm retreats. We landed in a retired nook shaded with trees, and after securing the canoe we walked to the village, which is seated on the

"Tarawera Lake," where we received a cordial welcome. Immediately opposite, there is a lofty mountain which the natives formerly regarded as sacred, from the idea that it was the abode of spirits; they said, although many persons had attempted to ascend it, no one ever succeeded in reaching the top; for the higher they climbed, the higher also grew the mountain. The teacher of the village is a "tuwenua"—a kind of leper, whose toes and fingers seemed to be wearing away with dry ulcerous looking sores, his skin being quite horny. There were two other lepers there, which, as the disease is uncommon, I looked upon as a remarkable occurrence, especially in so small a place; probably the hot sulphureous springs may have something to do with it. The whole of the front teeth of these people are either much decayed, or quite yellow and unsightly, which may be attributed to their constantly cooking their food in the boiling springs. The night which we passed was so extremely cold that I could scarcely sleep; this appeared singular as the Pa is surrounded by hot springs, and the inference to be drawn from their proximity, where hundreds of them are sending up their clouds of steam, is, that it would materially heighten the temperature, and this supposition would be strengthened by the circumstance that a large and deep lake of warm water and of nearly a mile in length is in the immediate vicinity; but such is not the case, for although the water is warm, the air one foot above it is very cold.

The next morning I arose early and accompanied by my companion, we paid a visit to the largest *puia* or boiling spring called "*Te Tarata.*" At the first view its appearance is that of an immense flight of steps, of a circular form, with water flowing over them, which seemed to freeze as it fell, assuming the color of snow. The water here is of a different character to that of the Tukupuarangi, being of a bluish, milky hue, and having a very soft and slightly saline flavour: the change in its temperature I found very striking, for in some parts it was quite cold, while in others it was warm or hot. On some of the steps there was a very slippery deposit of a brown ochreous substance; on others, a formation closely resembling a kind

of moss, slightly petrified. As I ascended I found the steps increase in height and width, each containing one or more baths, some of cold water, others of warm, and some of *both* in the same basin. In one of the largest my companion and two or three of the natives who accompanied us entered. This noble bath was nearly fifty feet in length, and in parts too deep to wade through. As I wished to ascend to the higher steps to get a view of the boiling gulf, I requested my companion to call his dog which was following me. In going up I found the water almost too hot for the naked feet, and therefore crept up along the sides where the manuka and fern were growing very luxuriantly, and, strange to say, although overhanging the steamy water, it felt icy cold to the feet. On reaching the top of the flight of steps, I found the silicious deposit had formed a level pavement, over which one or two inches of water, nearly boiling, flowed, beyond was a small pool, close to the gulf, which occupied the centre, and sent forth volumes of vapour, completely concealing its form from view. In the middle of the platform, was a rocky mound overhanging the chasm, where those who reached it obtained a nearer sight of the abyss; to facilitate which, a row of stepping stones had been laid for travellers to pass over. As I was advancing along these, the poor dog, who had broken away from its master, ran past me, and finding the water scald his feet, he bounded on with a yell of pain, and, in an instant, plunged into the pool of hot water. The poor animal made a vain attempt to escape, it rolled over, and in an instant was dead, and sank to the bottom; its agonizing struggles quite unnerved me; it was one of the most distressing and painful sights I ever witnessed. I could render no aid, and knew if I had rescued the poor creature, its torments would only have been prolonged. After seeing it at the bottom of the pool which had thus suddenly become its grave, I retraced my steps. I afterwards learned that two poor children met a similar end some few years back in a neighbouring *puia*; the elder one, who was carrying an infant, went to take out a basket of potatoes which had been cooking in it; when, standing on the verge, the infant struggled in its bearer's arms, and it is

supposed, fell in; the other, without hesitation, jumped after to rescue it. The place has ever since been "tapu."

These wonderful works of the Creator, while they excite our admiration, cannot be looked upon without awe: it is here we see a portion of the grand laboratory of nature, where the process of resolving and renewing is constantly going on; here we see how easily soft and impalpable powder can be cemented into solid stone, and the apparently indestructible rocks be either softened and reduced to mud, or sublimed so as to fly off in gas.

COOKING AT A BOILING SPRING.

NIGHT ENCAMPMENT.

CHAPTER XVII.

CLIMATE.

The Climate of New Zealand is, perhaps, one of the mildest in the world, certainly the most so of all the colonies belonging to Great Britain. Extending for more than a thousand miles, from latitude 34° to 47°, in the form of a long curve, its northern termination being in the parallel of Sydney, and its southern beyond that of Van Diemen's Land, it has throughout an equableness of climate, which is remarkable. The general width of the isles not being commensurate with the length, causes the sea to have great power in reducing the heat of summer and the cold of winter. The warmest part has not the heat of Sydney, nor yet the cold winds there felt; the most southerly part has still the fern-tree flourishing in all its luxuriance, and its forests retain their summer foliage. Whilst

the continent of Australia is remarkably deficient in springs and streams, and liable to frequent droughts, New Zealand, intercepting the clouds from the east, has a never-failing supply of moisture, which insures its fertility and certainty of crops. This may account in some measure for the extreme aridity of Australia, and the humidity of New Zealand. It is indeed a land of rivers and springs; where can we discover a country better watered? The climate is moist, but this is chiefly the case where the country is the narrowest; on this account the quantity of rain which falls at Auckland is much greater than that at Wellington, and the least on the western and eastern coasts.

It is generally said there are ten degrees difference between the northern and southern hemispheres, the latter being so much colder than the former. As far as my experience goes, it is not correct; this does not apply either to New Holland or New Zealand. The chief difference between these islands, and lands in a similar northern latitude, appears in the latter, having a greater amount of summer heat and winter cold to that of New Zealand; in the warmest part, the thermometer seldom rises beyond 80° in summer, or sinks below 40° in winter. There is occasionally ice as thick as half-a-crown, but that is of seldom occurrence; in general, though the nights of winter are cold, the days are delightfully warm and fine. In the southern parts of New Zealand, the prevailing character of the winter is cold wind and rain; in the parts where the island attains a greater width, there are generally three frosty nights at the full of the moon. In the interior, the winter's cold is greater, and the frosts more frequent, but the days are warm and fine. There also in summer, the heat is greater than on the coast. The snow occasionally falls in some parts of the Middle Island, but does not remain in the North Island; it does not fall near the coast, only on the interior elevated plains. During a period of fourteen years, once only have a few flakes fallen at Wanganui, in the night, but it was only seen on the hills until sunrise.

The two highest mountains in the Northern Island are Tongariro and Taranaki. The snow line is about 7,000 feet

above the level of the sea, and this being in the southern part of the Northern Island, will enable the reader to form some idea of its general temperature.

FOREST SCENERY.

From climate we naturally pass to the consideration of the healthiness or unhealthiness of the country; and in this respect, we shall find New Zealand, perhaps, not inferior to any country. It is naturally healthy; and those who have come to its shores in a delicate state, have, in general, been speedily restored. The chief diseases of the country are those affecting the nerves; but these, in a great measure, are to be ascribed to careless exposure;—the climate being so mild, numbers sleep out, throwing themselves on the ground without any protection from the heavy dews, beyond, perhaps, a cloak. This cannot be done with impunity. Rheumatic pains, fever, &c., sooner or later, will remind the person of his imprudence; they become so naturalized in the system, as never afterwards to be eradicated. But those who take a tythe of the precau-

tion used to preserve health at home, may calculate on a greater amount of it in New Zealand.

But it is not the consideration of the natural healthiness of the islands, so much as the degree in which they will be influenced by European colonization. It is well known, that when the West Indies and America were first discovered, they were remarkably healthy, and free from disease; but after being colonized, they rapidly deteriorated. This has been and is still the case in Australia and Polynesia. The European intercourse is not of unmixed benefit; if we impart good, we also bestow evil. In the old countries, every disease is naturalized, and although not developed, yet the seeds remain in the system, and thus we unconsciously communicate it to the natives of the lands we occupy; in fact, we introduce sickness by the very vapour which imperceptibly emanates from our bodies. In some degree this may be occasioned by the different mode of living; by the food and raiment we introduce. In their natural state, they were so simple in both, that there was little place for disease; and if man escaped the accidents of life, war, &c., he died as a matter of course from extreme old age. The animal machine lasted until its various parts were fairly worn out. I have noticed this especially with the teeth, having seen those who have attained extreme old age with all their teeth perfectly sound and firm, but worn down to the very gums. I have no doubt the same was formerly the case with our forefathers. When curate of a very ancient church in the Isle of Ely, I recollect that whenever an unusually deep grave was dug, the teeth of the skulls thrown up were thus worn down. This will not be the case long in New Zealand; the natives are now subject to decayed teeth almost as much as Europeans, and they lose them the same. On the subject of teeth, it is remarkable, that those of children born in these colonies are invariably bad, both in Australia and New Zealand, and they very early lose them.

Ectropium, the turning inside out of the eyelid, is very common, and was more so in former days: smoky houses are probably the chief cause of this complaint. *Insanity* is far from being uncommon amongst the natives. The poor sufferers

are generally treated with great respect, and were thought to be under the immediate influence of some atua; but this malady seems to be far more prevalent amongst our own countrymen in New Zealand, than amongst the natives; perhaps more so than in England. In some instances, it may be accounted for by excess in drink, but, in many cases, no cause can be assigned.

Albinos, though not numerous, are yet occasionally met with: they have generally an unhealthy and idiotic look; their countenance is very red, and the hair either sandy, white, or bright red, with blue eyes. Some of these persons were afflicted with insanity, and partly leprous. They are supposed to be the fruit of illicit intercourse of spirits with their females.

Scrofulous diseases are now general amongst the natives; originally introduced by Europeans, they are now naturalized in the system, and propagated in their offspring, and have become a chief cause of mortality amongst them.

The first time the influenza made its appearance in New Zealand was in 1844, and so generally did it prevail, that scarcely an individual escaped; the poor natives were affected so severely, that many of them were cut off. The same complaint was raging in all the Australian colonies, as well as in the various settlements of New Zealand. The Australian papers, which made us acquainted with this fact, also recorded another contemporary circumstance, *viz.*, that immense quantities of fish were thrown up on all their shores; this was likewise the case in New Zealand, from which I inferred that there was a common cause for the phenomenon, and this I attributed to the escape of large quantities of noxious gas from the bottom of the sea, which killed the fish, and affected men, by vitiating the atmosphere of certain parallels. It has been noticed that after any violent earthquakes, when deleterious gas has been ejected, much sickness has invariably ensued. In later years, I recollect the Bishop remarking, that he found the natives of some little lone isle all prostrated with the influenza, although no vessel but his own had visited it. We can, therefore, only attribute these

epidemics to the air, which being rendered extensively noxious, has a corresponding influence on man. This conclusion is also borne out by native tradition, which informs us of various diseases which have at different times visited the country, and, after occasioning fearful mortality, have again disappeared. Various names have been given to them, and one place where the mortality was excessive, bears the name of the disease, to perpetuate the remembrance of the plague: this is the *Rewa-rewa*, on the *Manawatu* river.

But these visitations have been rare, and at long intervals of time;—the diseases we introduce are permanent, and until the native constitution is assimilated to that of the European, the mortality will preponderate on their side. Our countrymen, however, are inclined to fancy that all these circumstances are conspiring to exterminate the native race, and that before many years are passed it will be extinct; that the Maori population is rapidly diminishing; that disease, induced by drinking, as well as other causes, are all aiding to cut off the aborigines, who everywhere disappear before the European race. America is a favorite example.

There is good reason, however, for doubting the accuracy of this conclusion. From a census carefully taken in 1843, and another in 1853, it is found that the numbers have not decreased, but slightly increased, during that period.

In 1843, the population of Waitotara was as follows:—Males, 196; females, 157; total, 353.

In 1853, the population of the same district was—males, 211; females, 173; total, 384.

Increase in ten years—males, 15; females, 16; total, 31.

In 1843, the population of Whareroa was—males, 34; females, 20; total, 54. In 1854 it was—males, 49; females, 33; total, 82.

The results were similar in every instance; but it is highly probable that another ten years will render them much more favorable. This opinion is grounded upon the alteration for the better which is taking place in their food. Ten years ago, in my district, the native did not cultivate wheat, and did not possess cattle; he has now abundance of both; in fact, of the

former, more than he consumes. Hitherto the chief mortality has been amongst the children, who literally were starved, having nothing but the breast until they could eat the potatoe, which was their main support. It was not to be wondered, therefore, that the poor little creatures should be cut off; having so little stamina, the influenza became peculiarly fatal to them.

In estimating the population, the grand error appears to have been the over-rating that of former days. The traveller seeing the remains of fortified pas on almost every high hill, their *parepare*, or trenches, still indicating their existence; and finding these remains exceed the number of places now seen, he concludes the race is rapidly diminishing, and this appears very natural. I thought the same, until I became better acquainted with them and their ways.

The insecurity of life in former days compelled them to dwell in fortified places, and these were always situated near their cultivations. The native had no idea of renewing his land when exhausted by successive cropping, and, in fact, had no necessity for doing so, having such an unlimited extent at his command; therefore when he found the land no longer able to yield him the usual return, he abandoned it, and sought a fresh locality for cultivation, and there erected a new pa for his defence. When I first came to Wanganui, I laid down the course of the river, and marked the pas on its banks; there are scarcely any of those places now inhabited, all having been abandoned for fresh ones. In fact, their abodes may be regarded rather as fortified camps than towns, their stay in one place being only until they have exhausted the surrounding country. The conclusion therefore is, that the native race was never very numerous, and that the present ills, which threaten its existence, are more than counter-balanced by the advantages of better food and clothing, and an altogether improved way of living. As religion, civilized habits, customs, and peaceful pursuits gain ground on the savage life of former days, the New Zealand race may not only endure the evils consequent on civilization, but even gain thereby.

The population of these islands has been variously estimated,

some rating it at 100,000, others at 80,000; perhaps the latter may be the nearest approximation to the truth.

Relative to their wars also, we are apt to draw false conclusions, and to imagine that the contests of so fierce a people must necessarily have been very bloody; but it must be remembered before fire-arms were introduced, the battle was chiefly a trial of skill and strength between the principal chiefs, and that the fall of one was often the signal of flight for his people; the slaves seldom taking any very active part, as oftentimes those their masters fought with, were their relatives. The battles of David and Goliah, Hector and Achilles, were much the same as theirs.

Even when pas were taken, and tribes destroyed, many escaped who joined others, and thus the extinction of a tribe was in fact little more than the extinction of a name.

When fire-arms were first introduced, they certainly occasioned for a time an increased destruction of life, and rendered their battles far more bloody. This was the case with those of Hongi and Raupara-ha; but it only continued until they became more common, and equally dispersed amongst them, and then they brought the reign of the hero, or demi-god, to a close, when the personal strength and prowess of the chief gave him no advantage in fight over the despised slave; and thus, now-a-days, the nobility of the land are decidedly less anxious for war, when they are as liable to be shot as their slaves; they feel it does not add to their dignity, but may bring their dignity to an ignoble close. Therefore, the advantages of peace become more perceptible, and are a guarantee against future wars.

The chiefs are now leading on their people to improvement, using their influence to raise funds for the erection of mills, and the increase of their property.

A KO, OR NATIVE SPADE.

AUCKLAND.

It is remarkable, that whilst no country has been benefited more than Great Britain by her colonies, no government has paid less attention to them. They have founded themselves by that inherent energy which so peculiarly belongs to the Briton, and not by the fostering care of a paternal government. Even to this day there is no general plan of emigration adopted, and no energy displayed in carrying out the present system. There is a lifelessness and deadness on the subject, which is perfectly amazing; and when we look at the energy displayed by the United States, the aid she affords her emigrants, the facilities she gives them of acquiring a home, we cannot wonder at her obtaining more than nine-tenths of those who leave their native shores: nor can we be surprised at the rapidity of her rise, compared with that of our colonies.

The conduct of Great Britain on the subject of emigration is perfectly suicidal. No empire possesses such an extent of country, enjoying a mild and genial climate, which remains unoccupied, and no kingdom has such an overflowing population to people it, with such a certainty of general benefit to the empire; and yet it does not make any real effort to accomplish so desirable a work, though the doing so would relieve the parent state from a surplus amount of population which remains idle at home, an incubus on the industry of the

country. Emigration being encouraged, the greater would be the revenue of the country; the larger the amount of its manufactures consumed, and the certainty of its prosperity increased. There ought not, in the present day, to be such a building as a poor-house in the land, spoiling the prospect with its unsightly bulk. If the amount of labor be not greater than the demand, where would then be the want of it? The unemployed part of the community, which rusts in idleness at home, is wanted abroad, where it would speedily become useful to itself and to others.

The judicious bee-master has always his spare hives prepared to receive the successive swarms before they are thrown off, well aware that by his neglect of so necessary a provision, he would be the loser, and that the amount of his honey depends on the number of his hives. Precisely the reverse of this has been the policy of Great Britain. Year after year she throws off her swarms without any provision being made to retain them within the limits of the empire. They have, therefore, passed on to increase the power and resources of another state; and to what a sad extent this has taken place, see the astounding population returns of the United States. There was no reason why the myriads and millions which have gone to swell out those returns should not have been located in the wilds of Australia, but the want of a more liberal policy in our Government. It has sought to drive a hard bargain with the emigrant, who, rather than submit, renounces his allegiance to so selfish a mother.

We do not invite emigration to our colonies, and the present amazing growth of that infant giant nation forms a striking proof to the world of England's unmotherly care for her children. This is seen in the difference between the price of land in the Australian Colonies and in the United States: the latter, which is comparatively near at hand, merely demands the sum of 4*s.* an acre, and gives the applicant the right of selecting any unoccupied spot, in any district he may please, and without delay, for every place has its land office; whilst in those antipodal realms, which can only be reached after a long and expensive voyage, the emigrant finds the minimum

price just five times as much as it is in America! with a chance of being twice as much more, for when he has selected his land, and waited three or four months, at great expense, for the Government approval, and notice of sale, the land is then put up to auction, and some of the sharpers, ever present, manage to run the unfortunate emigrant up far beyond the original sum. Many have thus dissipated their means, without obtaining an inch of ground.

This is the present state in the Australian Colonies;—little or no land is sold, and before the gold fields were discovered, there was no emigration worth speaking of. Up to 1838, land was put up at 5*s*., and though it often realized £1, still the chance of obtaining it for 5*s*. induced many to emigrate, and the amount of the land fund was very considerable; but immediately a less liberal policy was adopted, and £1 became the minimum price, because the founders of Adelaide thought fit to make it theirs, and had influence enough to carry the point in Parliament,—no sooner was this done, than the tide of emigration totally stopped, no land was sold at all, none could be found who would run the chance of getting it for £1; and it was from the time of raising the minimum price in Australia, that the emigration to America increased in the same ratio that it decreased there. It is well known, that the greater part of New South Wales is barren, which makes the folly of high prices more apparent, as there is no difference made in favor of poor ground.

But this is not all. When settlers could not afford to buy land at such a price, they obtained licences to squat; and thus for the amount of about £10 a year, they acquired an almost unlimited run for their flocks; and as this licence became renewable, it gave them a certain hold on the land, and kept them from becoming proprietors; it filled the country with a scattered and lawless population, and impeded its real advancement.

With the discovery of the gold fields, came again a flow of emigration. At the very time gold was discovered, sixty vessels were reported as being laid on for California; all were stopped. Multitudes flocked to the diggings; some acquired

wealth, more disease, and many a grave. Still, with all this influx, the gold colonies have not proportionably advanced. Sydney and Melbourne, it is true, have become great cities, but this is no proof of the general progression of the country. The fresh comers are gold diggers, but not ploughers. The two sea-ports have grown to an enormous size, but the cultivated lands have not increased in the same degree. A person who visits the colony after years of absence, is first struck with the size and elegance of the Sydney houses, the wonderful way the city has extended; but when he is fairly out of it, he is also struck with the little progress made in the country, and the sordid selfish spirit of its inhabitants. Gold has changed the Australian character—hospitality, which was the characteristic trait of the country, has been buried in deep pits, from whence they have drawn their nuggets. It proves that the country does not possess its cultivators in proportion to the inhabitants of the city, and that the population of the city is sufficiently great to change the entire character of the colony, which it never would have done had emigrants gone on the land, where hospitable homes would have sprung up in every direction. The high price of land has stopped up the road to the emigrant, and made the vast wilderness of Australia a Government preserve, as much as the Norman kings did the New Forest.

From Australia, a ten days' sail brings the emigrant to New Zealand. The climate is more inviting, the scenery more enchanting, and the land infinitely more fertile as a whole; for whilst Australia has its rich and fertile oases, equal to any in the world, they stand in the midst of deserts, vast plains of iron gravel, and gum trees. In the northern island the prospect is more hopeful; the shrewd and discerning spirit of the late Governor, saw the extreme absurdity of keeping up the high price of land; he tried to do so, but seeing the evil of it, he gave way; he reduced it to the fixed price of 10*s.* per acre; and if the land should not be thought worth that sum, it is to be put up by auction at 5*s.*, but any one, by putting down his 10*s.*, can be immediately registered as the owner of any unselected spot. This was

a step just taken in time; had it been delayed a little longer, not only would no fresh settlers have come to the shores of New Zealand, but even those who had, would have been drawn away to the gold diggings. The case is now greatly changed for the better. A little stream of emigration has begun to flow in; it is at present only the trickling of a small spring; but it bids fair to go on increasing, and will eventually bring to the shores of New Zealand, many of the successful Australian gold diggers. It has already brought some.

The first thing which benefited the Cook's Straits Settlements, was the sale of land scrip, or compensation land orders, given to the settlers who came out under the New Zealand Land Company, for the non-fulfilment of its engagements. Much of this found its way into the market; it gave the Governor a correct idea of the true value of land, and doubtless had something to do with his reducing the price. These land orders, sold at from 5*s*. to 8*s*. per acre; they made a sensible difference in the amount of population, and gave the first impetus to emigration. As an example of this increase in the settlement of Wanganui, by the census of 1843, the European population was males 132, females 78; total 210. In 1847, the war and general depressed state of the country, diminished this to 110. In 1851, when the sale of scrip reduced the price of land, the population of the district was males 349, females 196; total 545. In 1854, when the Government sold the land for 10*s*. per acre, males 570, females 391; total 961. One of the chief things now wanted, is a surveyor's office, with proper persons to mark out the lands for selection. At present, the stranger must find out the unlocated spots the best way he can; many are told there is no land to select, and for want of a proper officer to point it out, they go away disappointed and disgusted. There is a carelessness and a slovenliness in all these matters, so essential to the well being of the country, which is anything but creditable to those in power.

From the northern island, we pass over to the middle one, where the Canterbury settlement has been formed, the last

one of the New Zealand Land Company; it is styled the Church of England colony, as the Otako one is of the Church of Scotland; and had the Company existed longer, it would have had one for the Church of Rome; and so accommodating were its plans, that could Mahometan settlers have been found, it would doubtless have attended to their wants as well. It need not be said, that the Canterbury Settlement is now about as exclusively of the English as the other is of the Scotch Church; there is a natural repugnance to all these exclusive principles, and numbers of other denominations have so flowed in from one settlement to the other, that there is little now to mark the peculiar character of the province, beyond, perhaps, a feeble effort at intoning, and the glimmering of a pair of candles at noon-day in some wooden building called a church. In other respects, it is but a name, and one not likely to continue. The climate of this part, though healthy, is naturally, from the difference of latitude, far inferior to that of the Northern Island, or even of Nelson: the winds are high and frequent; and as the province chiefly consists of fine grassy plains, unsheltered by wood, they are the more severely felt. It is the great sheep feeding province, yet with a climate and scenery little superior to that of the highlands of Scotland, it is ludicrous to reflect on the absurd value which has been put upon the land there, the minimum price of which is £3 an acre (!!) for land at the antipodes, laying in a state of nature. Her Majesty purchased the princely estate of Balmoral, with its castle, and about 300 acres of improved land, and a district of more than twenty thousand acres,* in her own sea-girt island, and within a single day's journey from her capital, for actually less than half the sum per acre that the poor sea-worn emigrant must give for scrub land in Canterbury, in the midst of the wilds of New Zealand!

It need not be added, very little of this valuable settlement has yet been disposed of at that price, nor is it likely that

* The Balmoral Estate is seven miles by five—22,400 acres; purchase-money £31,000, or less than 28*s.* per acre.

much ever will; and, as a natural consequence, the Canterbury block is filled with squatters, and is divided out into sheep runs.

THE BOULDER BANK HARBOUR, NELSON.

If our substantial yeomen knew that land was to be obtained in Australia at half the price for which it is sold in America, neither the distance nor expense of passage would deter them, and soon would that island continent be peopled. How important, how desirable! We have now colonized that country nearly 70 years, and so far from having towns and villages springing up in the interior, we actually have not even explored it, and know not whether it be lake or swamp, sand or mountain.

In 1849, 299,498 persons emigrated from Great Britain to America: of this great number only 41,367 went to British America, the rest went to the United States. Since that period, the annual number has greatly increased. Could but one year's entire emigration be secured for Australia, what a change would be effected. Let the Government adopt a liberal policy, and there can be little doubt it can and will be done; and surely this boon is not too great for those going to such remote regions: at any rate, it is well worth the trial, to retain

for those mild and genial climes, the outposts of the empire, a large portion of that stream of emigration which has hitherto been lost to the British dominions.

Another consideration remains to be noticed. Let a liberal system be adopted, and it would generally tend to retain and increase the emigrant's attachment to his native land, when he could feel that it had exercised a paternal care for him on leaving its shores, by thus providing means for his future welfare. Had such a plan as this been sooner adopted, it is not unreasonable to suppose, that there would not have been any of that dissatisfaction and republican spirit which now, more or less, pervades the British colonies. A feeling so unnatural, can only be traced to the ruined hopes of those whose disappointed expectations have had their origin in their country's neglect of them. Under a different system, the love and attachment of the distant settler, will still fill his breast, and be transmitted to his children's children, for the land of his forefathers.

It must be confessed, that there is a party strongly opposed to cheap land, from the fear that it will make all proprietors, and destroy the laboring class. This is especially the fear of the gentleman settler, and the successful speculator: the one fears the want of labor, the other the depreciation of his property.

There can be no doubt that, whether the price of land be high or low, all will be landholders, and labor will be high; it is neither possible nor desirable to hinder this. The industrious will get on, and possess land. Even in New Zealand, large land proprietors have been compelled to pay their butcher's and baker's bills with land. Mr. Peel, the founder of the Swan River settlement, found little benefit from his monster grant, many as his acres were; they were soon paid away for labor, and his servants became the chief men. In fact, all those fanciful theories of transplanting society, in all its artificial relations and integrity, to a remote wilderness, is about as feasible as the removing of an aged oak, with all its roots and branches, from its native forest to the antipodes. The colony must pass through its varied stages

before such can be expected. The gentleman who leaves England, with his servants, male and female, must not be surprised if, before many years have gone by, he should sit at the same table with them, and hear his former footman, now the influential member or superintendent of his province, request the pleasure of taking wine with his lady; and he be obliged to ask his lady's waiting maid, now converted into the wealthy Mrs. so and so, to take wine with him. It is surprising to see what a difference a few years make in the relative positions of colonists: how many of the lowly are exalted, and some of the high brought down. Mind, in some respects, has more play in the colony, and more probability of getting forward, whatever external difficulties it may have to contend with. In fact, the colonist is the man stripped of the garb of artificial society. Man is there equal to his fellow man; it is mind that draws the true line of distinction; and there is a freedom and charm in such a state, which more than compensates for the loss of fancied dignity; and few who have lived many years in a colony, will find the artificial state of society at home so congenial to their feelings as the freedom from it in the colony.

There is one great want felt in all these infant settlements, and that is of roads and bridges, and other public works. Labor being high, and the colonial resources small, there is little chance of these necessary works being completed without aid. Few colonies can boast of so many public works, and such good roads, bridges, hospitals, &c., as New South Wales, and in this respect there is a marked difference between that country and Victoria, where all these are wanting. The former is indebted for them to the convict, who supplied an amount of labor which could not otherwise have been procured. When the home Government proposed to continue sending its convicts, there was a general outcry, lest such an influx of crime should have swamped the morality and virtue of their society, which would not perhaps have been very difficult to be done, and therefore their fears were just. Neither was the plan proposed by Government one likely to answer. It might have made the convict hypocritically good,

for a short time, in order to obtain power to be bad hereafter; but it would not have effected any radical change for the better. Yet it is evident that, under a modified system, the convict might be sent with great advantage to the colony, and with little fear of moral danger.

If some were sent out for long periods, and those in detachments, suited to the wants of the different provinces, under proper surveillance, there could be then no more reason to fear their presence, than there is of them whilst in their hulks or jails. If each colonial town had its convict gang, how many public works might be made, which otherwise cannot be hoped for. This is actually what is now being done by the Colonial Government with their own prisoners: they are thus employed, and it is very proper they should be, as the most likely way to reform them. At any rate, the view here taken may perhaps be worth further thought and consideration.

In whatever part of the world we live, there is much in the present day to excite our wonder and astonishment; the mist of ages, which shut out the southern hemisphere from our view, has well nigh disappeared, and revealed its remote continents and sunny isles to our view. The lands over which but a few years ago only the naked savage roamed, and where the cannibal held his horrid feast, are now become the habitations of civilized man,—happy homes filled with all the costly productions of the world, have there been formed. The fiat has gone forth,—let them be peopled, and every difficulty is being removed. The attention is compelled to be given to these remote regions. Here we see a controling Wisdom displayed which cannot be denied.

When the sterile and uninviting regions of North Western America appeared, less likely to be peopled than even Australia, gold, the loadstone of attraction, was suddenly discovered. Cities, towns, and villages, sprung up, as if by the touch of the magician's wand. It did not take ages to build cities in those out-of-the-way lands, as had been the case in the old world; it did not even require years—months sufficed.

But the attractive power of Californian gold, threatened to depopulate even the little colonies of Australia and New

Zealand. Numbers went, more were going, when suddenly the cry was heard, there is gold in Australia, and that gold far more abundant, and infinitely more pure than the American. A reaction took place, the current of emigration was changed, and set in for the golden shores of Australia. Then followed the struggles and efforts made to reduce the distance, to cut through continents, to annihilate space. Steam communication was established; and now we behold all the ends of the world being brought together. This is indeed the work of God, and it is marvellous in our eyes.

But is the work finished? No, it is only commenced; it is but an earnest of what is to come. The world is made to be inhabited; and the inhabitants of the crowded cities of Europe will no longer remain satisfied with being there pent up. But now that channels are formed to carry off the various streams of emigration, they will flow along them to the fair realms which wait to receive them.

And yet a few more years, and it requires no prophetic voice to declare, that, vast as Australia is, it shall be peopled; cities and towns shall arise, containing their temples of the living God! The New Zealand isles shall be a new Great Britain, and the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

MOUNT TARANAKI, OR EGMONT, FROM WARREATEA.

THE KIRI KIRI STATION, BAY OF ISLANDS.

CHAPTER XVIII.

NATIVE CHIEFS.

CLOSELY connected with the subject of colonization, and general advancement of the colony, is the treatment of the native Chiefs. With a few exceptions, this subject has been too much overlooked; and yet more than many are inclined to allow, depends on those who are still the lords of the land, and supreme in their own districts. Their power has been undervalued, but whenever anything has occurred to call for its display, the settlers and Government have found that it is not imaginary. Governor Hobson, immediately after the signing of the treaty at Waitangi, expressed his intention of giving a small annual pension

to the head chiefs, and a suit of some kind of uniform; but in the press of other matters and declining health, he forgot to do anything for them; his successor, Governor Fitzroy, also overlooked the subject. Governor Grey found the necessity of doing something; he gave them presents, but not always with judgment, as the shrewd discerning natives themselves could see through his object. One of the principal recipients of his liberality was Rangihaeata, who had constantly opposed Government, and been the chief leader in the late war. When that chief was induced to make peace, the Government made him presents at various times, which the natives saw were intended to keep that turbulent chief quiet, whilst comparatively those who had been forward in supporting Government during the struggle, received nothing, and even had bad motives for doing so imputed to them. "Ah!" said a chief, "I see how it is: if we want to get presents, we must not sit quiet, and give the Governor no trouble, but we must imitate Rangihaeata!* and be *tutu* (troublesome)."

British law is nominally established in the land, but it is only nominally, and likely to be so for years, unless some measures are taken to obtain the co-operation of the native chiefs. Two instances which fell under my cognizance, may be selected from a host of similar ones, to prove the necessity of something being done. A troublesome native had a quarrel with one of the settlers; there were faults on both sides. The native considered himself injured; having built a house for the other, for which he had repeatedly asked payment in vain. The native then went and plundered the other's house of what he thought was an equivalent for the debt. This made a great commotion. The settler called from one side of a broad river to the native on the other, who, having been told that he would be thrown in prison, fired at the settler, who then lodged his complaint with the magistrate.

A warrant was issued for the apprehension of the offender. The native policeman had not courage to execute it. The

* Rangihaeata, at the very time of his receiving these presents, was protecting Pitama, the man who murdered the Gillespies, a year or two before, and that man was living in the pa with him.

magistrate, interpreter, and policeman then went together, and when they were about a mile from the house of the offender, the policeman was sent forward to take him: he returned without his prisoner, and the whole party left. A full report was then forwarded to head quarters. After several weeks' delay, and much ridicule being made of the affair, a Land Commissioner, who had more influence amongst the natives than any other Government officer, was sent: he deemed it necessary to call in the aid of the head chief of the neighbouring tribe, who, for the stipulated payment of fifty pounds, agreed to go and take the culprit, who was accordingly given up and lodged in prison, where he still was when I left the country. Now, this affair could have only one effect upon the native mind—plainly proving our weakness, and making them laugh at all our terrible threatenings of vengeance which are always so liberally expressed for every little misdemeanour they may be guilty of. A one-sided view is too frequently taken; the native is not represented. He is threatened on every trifling occasion, without knowing anything of the law, and his confidence in our authorities is destroyed. In the above instance, power should have been given to the magistrate to hold a court on the spot; and I am persuaded that if the case had been fairly tried, the native would have given an equitable satisfaction, if proved to have been in the wrong.

The next case was the violation of a settler's infant daughter, aged about six, by a native lad; the same wavering vacillating conduct was adopted. The magistrate went to the neighbourhood where it occurred. The culprit, with a number of his friends, attended; there was nearly an equal number of the settlers present. The magistrate proposed that he should go to the town to be tried: his friends of course refused, knowing that there they should be unable to defend him; and thus his visit was worse than useless; and the culprit went back with his friends in triumph, without anything being done to him. Even without physical force, moral influence, properly used, would have prevailed; as it was, he escaped altogether.

These two instances are sufficient to show, that at present

English law in New Zealand is confined to English towns, and that outside of them, Maori law still prevails. This is a very great evil, and productive of many others; it is calculated to increase crime, destroy the want of confidence in British justice, and also diminish that good feeling which, in spite of all obstacles, still exists between the two races.

One of the great wants of New Zealand is roads. They are as essential to the welfare of the community, as arteries are to the body; and until they are formed, no great progress can be expected to take place. Settlements have been formed in almost every part of the Northern Island, from the Bay of Islands, and even further north, from Manganui to Wanganui and Wellington, and these may be said to encircle the entire island; yet, at present there are not two places connected by roads. Each located spot is as completely isolated as if cut off by a strait, as many miles wide as the places are distant. It is evident, that the sooner this is remedied, the sooner will the settlements advance. Governor Grey made the attempt to connect Auckland with Wellington by a grand central road; but directly the chiefs of the interior heard of it, they declared their determination not to allow it. The project was given up. It is evidently necessary that roads should be made, and equally so that the consent of the Chiefs must be obtained; and this can only be accomplished by conciliatory means, and not by force; for such is the character of the country, that it could not otherwise be done without exterminating the entire race, and even that could not be effected without there being first a great sacrifice of life on our side.

How then are roads to be made? By simply doing what ought to have been done at the commencement of the colony. The head Chiefs must be acknowledged by the Government as officers; they must be treated and consulted as such. Their native rights, as British subjects, claim to be represented as much as our own; and until they are, there is no advantage derived by them from their alliance with us. They will continue to feel as Honi Heke did, that their connection with us has been a degrading and not an elevating one. Honor them,

by giving them that place in the Council which their rank and influence demand, and they will be the firm supporters of British power. Naturally they are attached to us, and even the wars have not destroyed the good feeling,—why should we despise them? They are not a conquered race. We first acknowledged their independence—we gave them a flag—we condescended to enter into treaty with them, as an independent people;—why should we not treat them as they ought to be, and give them the privileges we promised? We are the offenders; we treat them with the utmost indifference. It is true, the late Governor bestowed upon them presents, and his doing so occasioned a general display of a most kindly feeling towards him in return, for he was the first who gave them anything. But, after all, what were the presents they received, but so many sops for Cerberus. They have not altered the native view of our policy, however friendly their feelings may be to individuals. Walker Nene has a pension of £100 a-year for his aid in the late war, and he deserved it, for without him every one knows the British troops could not have penetrated half-a-dozen miles inland. George King, of Wanganui, has a pension of £20 a-year for his aid during the late war; and, I think, Te Werowero, the head Chief of Waikato, may have something annually; but of this I am not sure. Yet, although this is very well, these Chiefs are not raised; they have no voice in anything relating to the welfare of their race or country at large.

Several Chiefs, indeed, have been appointed assessors, and as such have a right to sit with the magistrate; but even this honor is not intended to raise them; it is only in purely native cases they are entitled to sit, those they are enticed to bring before the magistrate, in order to accustom them gradually to submit to British law; and to coax them to do so, the assessor receives 10*s*. each time he attends. Even when the case is one of dispute between a native and European, he is not entitled to take part in the judicial proceedings.

The general estimation of them is, "Oh, they are only Maori." But these despised natives have not forgotten that they are Maori Kings, and dwell in districts where they have

little to apprehend; that whilst in our towns they are thought nothing of, in their own pas they are obeyed and respected. It is amusing to see how differently our countrymen regard them, when passing through their dominions; there the Chief, clad in his dirty blanket, is the prince, and the English visitor the *pakeha noa*—the person of no consequence.

The country, it is true, has got a popular form of government granted it, where the councillors are little less numerous than their constituents; and there is nothing in that constitution to hinder the native from being a representative of the people as well as his European neighbour. But has anything been done to make the native acquainted with his newly-acquired rights? Were any of the writs for electing members sent to them? That would have been quite preposterous in the idea of the settlers. Such a step was about as likely to have been taken, as for the South American States to have summoned their slaves to their councils, or the Northern States to have sat with a man of color. Nor must these strictures be confined to us in New Zealand. The notorious despatch of Earl Grey, ordering the Governor to take possession of the waste lands of the natives; the quiet way in which he sanctioned the violation of British faith, pledged in the Waitangi treaty; plainly proved the estimation in which he held the native Chiefs.

But, without carrying this subject further, which might easily be done, let us consider two means for effecting the permanent benefit and union of the two races.

The first is, that a certain number of the high Chiefs should have a seat in the General Assembly; the second is, that they should be acknowledged as the preservers of peace in their several districts;—and to make sure of their ready support in all such cases as have been enumerated, that they should be salaried. This is no more than our own members expect, as they have all their expenses paid. Supposing a dozen high Chiefs received £100 a-year each, and twice that number of secondary Chiefs, the half of it; what would the amount be compared with the benefits acquired. The government would have firm supporters in places where, at present, it has no

power. The honor of these Chiefs would be staked to maintain peace, and to prove their power, by arresting native offenders; and it would be their evident advantage to live in peace. Their having a voice in the Councils of the nation, would raise their importance in the eyes of their countrymen; and whilst it would attach them to the government in which they had a share, they would not feel they were foreigners and aliens, but one with us. Having no longer, therefore, any reason to regard with fear the making of roads through their districts, they would be the very first to aid in their formation, whilst, at present, they view them as intended chiefly to facilitate the movements of the military, and a great means of destroying their power and independence. Further, it would cause them really to try and learn our language.

Another great object also would thus be effected—the acquiring land. If anything be calculated to give an idea of the general native feeling at the present moment, it is their views on the subject of land. The anxiety showed by Government to buy, and the effect that desire has upon the native mind, is very perceptible. Immediately a district is sold, they are made to feel that they have no longer any business in it. The injudicious way in which some settlers have ordered the natives from their doors, has been very grating to their feelings. It is true, many are troublesome, very troublesome; but the law of kindness should never be forgotten; the doing so has caused many evils, by gendering feelings of revenge in the native mind. At the very time the natives of Kapiti were offering addresses to the Governor, expressing their sorrow for his departure, and their deep regard for him personally, the Governor imprudently broached the subject of buying Waikanae, when he was treated with rudeness, if not insult.

On a former occasion, I accompanied the Lieut.-Governor to Puratawa, the residence of Rangihaeata. The old Chief seemed much gratified by the visit, and evidently regarded it as a compliment. He received us in the *marae*, sitting in front of his house, with his wife, or wives, and friends on one side, we placed ourselves on the other, where new mats were laid for us to sit on. After having sat some time, we were re-

quested to adjourn to a house at a little distance, in which we found a repast laid out for us in as much style as the shortness of the notice and his means would allow; but when we returned, and the Governor began to speak of purchasing land, I strongly recommended him not, as the time was very inopportune, and declined to act as his interpreter; he therefore, tried to speak for himself. At first, the old Chief could not make out what he said, but when he did, he was very indignant, and put out his tongue at him, which terminated our visit, and caused the Governor to beat a retreat as quickly as possible.

But this last year witnessed the holding of a very important meeting amongst the natives, which plainly proved what their sentiments were. During the preceding year, a deputation of Chiefs from Otaki, with one from Wanganui, went to Taupo, Rotorua, Maketu, and Waikato, with the ostensible object of getting the interior Chiefs of the island to submit to the authority of the Governor, but with the real intention of trying to form a confederacy of all the tribes, and to appoint one Chief as a King or Governor. The most influential Chief who went was Matene te Whiwhi, of Otaki, the nephew of Rangihaeata, a very shrewd intelligent man, who speaks a little English, and lives in the European style, in a very good house. This Chief, although much noticed by the Governor, and in fact by most of the influential settlers, no doubt felt his political degredation, as well as that of his countrymen. It was, therefore, through him that the deputation to the interior arose, and although he was baffled in his plans by the jealousy which each great Chief entertained of any native standing in a higher position than himself, still he did not give up his efforts. He brought a letter signed by the Rotorua and Maketu Chiefs, addressed to those of Wanganui and Ngatirua-nui, expressive of their desire to live in peace with all. The substance of it was as follows:—"We salute you all: this is our word to "you,—New Zealand is the house, the Europeans are the "rafters on one side, the Maori are the rafters on the other "side; God is the ridge-pole, against which all lean, and "the house is one." This was all Matene succeeded in obtaining from them; but immediately he returned, he wrote

a letter to the Ngatirua-nui and Taranaki natives, calling a meeting at a central place, Mana-wapou: there the natives erected a very large building, the largest, perhaps, which has ever been made in New Zealand, being 120 feet in length, by 35 in width; this was named *Tai poro henui*, or the finishing of matter, and there all the head Chiefs from Wellington to the Waitara, a distance of near three hundred miles, assembled. Five hundred were present, and much speaking and bad spirit was displayed. The result of it was, their determination to sell no more land to the Government, and to hinder any who felt disposed from doing so. It was not many months after this meeting that a Chief at New Plymouth did offer his land for sale, and, when he went to mark out the boundaries, he was shot with several of his tribe, which led to reprisals, and there is much fear that the evil will extend. The natives feel, the more land is sold the more are they weakened; and their feeling is correct, so long as they are denied equal privileges with ourselves. When they find the parting with their surplus land is not also parting with their political existence, then, I am persuaded, there will be no difficulty in obtaining, at an equitable rate, that land which they, from the smallness of their numbers, cannot make use of.

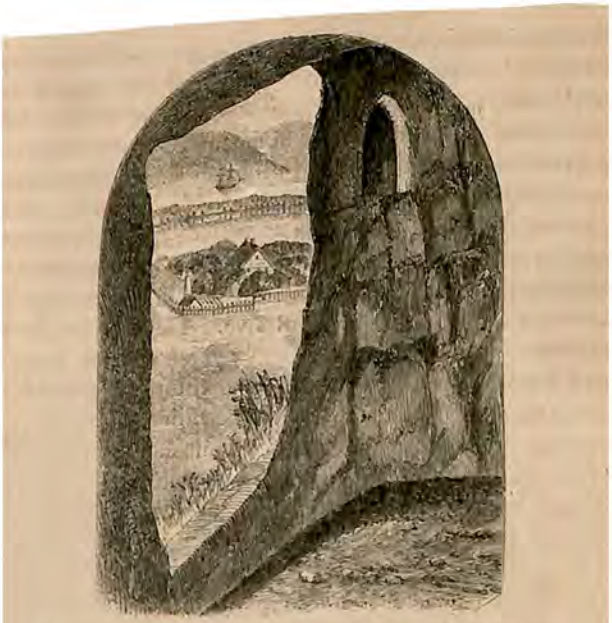
Another thing is also to be borne in mind, *viz.*, that all the central tribes are independent; it was only a few who signed the treaty, not more than a dozen tribes; the rest are as independent now as they were before the landing of Captain Hobson, for, by our own declaration, they were proclaimed independent. And now it becomes us to show, that if they lay aside that independence, they really gain something. Hitherto, our gain has been evident; theirs more doubtful. It is the perfect union of the two, that will lay the foundation of future greatness,—let it be done by basing the fabric on justice.

By the treaty of Waitangi, the right of Pre-emption was granted to the Crown, which means that no land should be sold by the natives to private individuals, but only to the Crown. It is a great question whether this exclusive privilege has been beneficial, or, rather, whether it has not been positively injurious.

The Crown only purchases a district at a time, and the natives, when they have sold and vacated that district, not only feel it more, but also, that with the land, their *mana*, or power, has gone likewise; few, therefore, can now be induced to part with land. This is the universal complaint at Auckland, at New Plymouth, at Kapiti, in fact, everywhere, and as the cattle and goods of the natives increase, and they are doing so rapidly, it is most probable the difficulty of purchasing land will increase also. On these accounts, important as it is that settlers should be obtained for New Zealand, it is still more so, that lands should be procured for them beforehand, and it is evident there will be much difficulty in doing so by the present system. Further, should the natives persist in their present determination of not selling, they cannot be compelled to do so; they are their own masters, and we have guaranteed to them all the rights of British subjects. What then can be done? The remedy is simply to do again what Governor Fitzroy did, and for which he got so much blame. The Penny an Acre Act, as it was termed, I have always regarded as one of the wisest measures which has been adopted, either before or since. The meaning of this Act requires explanation. It is simply this: the Governor waved the right of pre-emption, and allowed individuals to purchase from the native proprietor, subject to the approval of Government, and a fixed charge per acre. The knowledge of this immediately caused the tide of emigration to flow into the district; there never had been such an influx before, and it is doubtful if it has had since, until, at least, the price of land was reduced, in the last year of the Governor's stay. The advantage of this measure was, that an individual did not make a large purchase; he bought a piece of land, which a single native might have for sale, and in doing so he still left the surrounding lands in the hands of their proprietors; there was no expelling of them from an entire district; they did not feel they were parting with their own power as well as the land, but rather regarded the individual as one gained by their tribe, and, by way of distinction, called him their "*pakeha*," or European. Were this plan of Governor Fitzroy's to be re-adopted

with any modification which might be deemed proper, such as restricting the purchaser to a certain quantity, and requiring him, under certain penalties, to reside, and restraining him from selling before a fixed term of years, every object would be gained which the Government could want. Settlers would be secured—a certain revenue would be derived. It would resemble the very steps the Government is adopting with the gold diggers, the waving the Crown's right for a certain fixed compensation. I am persuaded, that had Governor Fitzroy's Act been continued, New Zealand would have had treble the European population it now has, and that population would have been at this moment cultivating those lands which are now laying unoccupied and waste.

HE PAPA, OR CARVED BOX.



THE MISSION-HOUSE AND PA AT WANGANUI, FROM THE CAVE IN THE CLIFF.

CHAPTER XIX.

SAMUEL MARSDEN.

Of all the persons connected with the civilization of New Zealand, no one stands higher than Samuel Marsden. Cook took possession of the country in the name of his Sovereign, but it was Marsden who first unfurled the banner of the Prince of Peace, and claimed those fair realms, then laid in heathen darkness, on behalf of the King of kings. It was Marsden who first introduced their savage inhabitants to Christian philanthropy, and enlisted the sympathy of the Church in their behalf; and having obtained aid, he brought it himself, and was the first to proclaim the message of mercy on their shores. He was the honored instrument who laid the first stone of the Church, and thus commenced a work which

has increased in magnitude with increasing years, and has now added those wide-spread realms to the kingdom of the Lord our righteousness.

The venerated name of Marsden demands, therefore, a brief summary of his life, as it is so intimately connected with the history of New Zealand, and its emancipation from that savage state in which he first found it.*

Mr. Marsden was born at a village called Horseforth, between Bradford and Leeds, in the West Riding of Yorkshire, where many of his relatives still live. He was originally a blacksmith, but his mind being fixed on the ministry, he used every opportunity of preparing himself for it. An anecdote is related of him, that even whilst employed at his trade, and blowing the bellows with one hand, with a bit of chalk in the other, he wrote out the declensions on the fire-board of his forge. Mr. Stone,† the clergyman of the parish, perceiving his serious turn of mind, kindly took him to live with him, and brought him up for the ministry.

After the independence of our North American colonies, it became necessary to found a fresh penal settlement, and New South Wales was selected. When the first fleet was on the point of sailing to commence the colony, the minister of the day was waited upon by two philanthropic men, who pointed out the duty of sending the means of grace also. He laughed at the idea of any benefit being derived by such a set of abandoned wretches, and enquired what clergyman would be persuaded to take such a duty upon him. They asked in reply whether he would furnish means, if they could provide the man. This he promised to do. They lost no time in introducing the Rev. R. Johnson, a worthy good man, but quite unequal to the work of stemming the torrent of iniquity which then deluged society; and when that gentleman, discouraged by the fearful state of depravity which prevailed in the infant colony, after a brief sojourn there, returned, having

* There is every reason to believe, that it was the last sermon preached by Mr. Marsden, at Cowes, Isle of Wight, (where he touched before he sailed for Australia,) which was the means blessed to the conversion of the dairyman's daughter.

† Incumbent of Guiseley, in the parish of Rawden.

first published a faithful and solemn address to those he had so vainly labored amongst, the minister exultingly said, Did I not tell you how it would be? They, however, demanded that another trial should be made, which being assented to, Mr. Marsden was next selected, and sent out; his commission was dated January 1st, 1793. Possessing a great degree of firmness and determination, combined with plain good sense, and fervent piety, he was admirably fitted for the arduous duty he had accepted. To strangers, his looks and manners were not prepossessing; there was an unpleasant degree of sternness in his countenance; but the peculiar circumstances of his position doubtless impressed his unflinching firmness on his face.

Few can form a just idea of the fearful state of depravity which prevailed amongst all ranks in the early days of the colony. Two instances may here be appropriately given, as showing the necessity of severe firmness in the minister, and as a key to the cause of the bitter enmity he experienced from those in power. At the commencement of the colony, the sale of all spirits was monopolized by the officers, and it was the endeavouring to do away with this practice, which afterwards caused the deposition of Governor Bligh. When vessels with female convicts arrived, they likewise took in turns the selection of the fairest of them as companions,* and not only was this generally done, but it was winked at by the highest authorities, and these females as well as their partners were actually admitted to the Government House. Mr. Marsden very properly would not sit at table with them, or sanction their conduct by his presence, and thus, by declining the invitations on such occasions, and plainly stating his reason for doing so, the bitter hostility of the Governor and his officers was excited against him; every effort was made to effect his ruin; public records were falsified,† and such

* One individual, Captain H——y, thus went on board and took a fancy to Mrs. C——s, a young woman who was coming out to join her husband, a convict; Captain H. went to him, and bought his wife of him for a chest of tea and some tobacco; he lived with her many years, and left a large family by her.

† See published account of *Inquiry relative to the Rev. S Marsden's having ordered Convicts to be flogged.*

representations sent home, as called for a searching inquiry into the chaplain's conduct, the result of which was, that the Governor received a command to make known to the Rev. Gentleman, not only the fact of his being honorably acquitted, but that the home Government, in approval of his conduct, had added £100 a-year to his salary, and ordered a suitable residence to be erected for him. Another anecdote will also show the early state of the colony. Mr. Marsden had repeatedly complained to the Governor of the dangerous state the place was in where they assembled for divine worship; the Governor continued to take no notice of his representations. At last, one Sabbath, in the midst of the service, a master mason, with a number of convict assistants, bearing ladders, tools, and hods of mortar, came with great clatter into the midst of the congregation. Mr. Marsden demanded the cause of the interruption; the man told him that the Governor said, the church was in such a dangerous state, that they were to lose no time, but go immediately and commence the repairs. Mr. Marsden told them, at any rate, to stay until the service was over. They said, they could not, the commands were imperative; then, said he to his congregation, as we cannot worship God here, let us go where we can. He immediately arose, still habited in his surplice, and followed by his congregation, he went to the Court-house, and there concluded the service.

Such was the estimation in which he was held by the home Government, that Governor Macquarie was ordered to undertake no measure of importance without first consulting the senior Chaplain, and one of the first measures of that gentleman was pressing those who had been living in a state of concubinage, to marry, many of them having large families, making their visits at Government House contingent on their doing so. This had the desired effect, and some of the chief families in the colonies have thus originated.

On Mr. Marsden's arrival, he found Governor Phillip had left, after having founded the colony, and Governor Grose then occupying his post, who was succeeded in 1795 by Captain Hunter, who, in 1800, was replaced by Captain King. It was this Governor who obtained two New

Zealand natives, Toki and Huru, from the North Cape, as teachers to show the prisoners at Norfolk Island the way of working flax *(phormum tenax)*, which is indigenous there, as well as in New Zealand. The Governor landed at the North Cape, and gave many valuable presents to the natives: he introduced the pig, which they had not previously seen; he gave them maize and potatoes, so that when those natives returned with all their presents, they raised a very favorable opinion of the Europeans, and the memory of Captain King is preserved even to this day. But a more important result of this visit of Toki and Huru to Norfolk Island was their becoming acquainted with Mr. Marsden. So much was he struck with their intelligence and manners, that from that time he determined to use his best efforts to raise their race from its then debased state. In 1807, he accompanied Governor King to England, and it was then that he brought New Zealand to the notice of the Church Missionary Society. His application was favorably received, and when he returned, in 1810, he brought Messrs. Hall and King with him as lay Missionaries. They were afterwards joined by Mr. Kendal and his family. The party, however, was hindered from proceeding to its destination for several years, on account of the sad massacre of the Boyd, which cast a great damp on the colony, as many of the children of the principal people were in it, on their way to England for education. It is one of the many sad warnings given, to treat natives with kindness, however low they may be considered in the scale of civilization; the neglecting this has been the destruction of many, and too frequently the innocent have suffered for the guilty. Several of the principal Chiefs, however, in the meantime, visited the colony, and found a home at Mr. Marsden's house.

In 1814, Mr. Marsden purchased the brig *Active*, a vessel of 100 tons, and November 19th he went on board on his first visit to New Zealand, to locate the laborers he had procured for this new mission field. On the 15th December, they sighted the Three Kings, and on the 16th they opened a friendly communication with the natives of the North Cape. He was accompanied by Mr. Nicholas, who afterwards pub-

lished an account of the voyage: and by Messrs. King, Kendall, and Hall, with their wives and five children, two sawyers, and a smith; a horse, a bull, two cows, a few sheep, and poultry of different kinds, were also taken. They first anchored at Matouri Bay, about twenty miles to the north of the Bay of Islands.

Mr. Marsden landed with his party at Waiawa, but he and Mr. Nicholas only stayed on shore for the night. There he met Tara, better known by the name George, the Chief who cut off the Boyd, and he slept by his side, in full confidence that he might do so with perfect safety. This fearless conduct shows his natural strength of mind most forcibly, when he could thus, without protection, entrust his life the very first night he slept on shore alone with that savage and cannibal Chieftain. It is interesting to know, that the very first work of this servant of Him who is the Prince of Peace, was to make peace between the Bay of Islands and Wangaroa natives, and to put an end to the deadly feud which had so long existed between them. Thus the foundation of the Gospel in New Zealand was laid in peace —a happy omen for its future success. The description which Mr. Marsden himself gave of that memorable night, is so graphic, that it must be given in his own words:—"As the evening advanced, the people began to retire to rest in different groups. About eleven o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. George directed me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, the stars shone bright, and the sea in our front was smooth. Around us were numerous spears, stuck upright in the ground, and groups of natives lying in all directions, like a flock of sheep upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings that I cannot express—surrounded by cannibals, who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantage of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too

seriously occupied by the present scene, and the new and strange ideas which it natually excited.

"About three o'clock in the morning, I rose and walked about the camp, surveying the different groups of natives. Some of them put out their heads from under the top of their *kakahu's* (a rough shaggy mat, which is like a bee-hive), and spoke to me. When the morning light returned, we beheld men, women, and children asleep in all directions, like the beasts of the field."

His confidence and efforts to obtain peace were rewarded. In the morning Ruatara, Hongi, and Korokoro came and *hungied, i.e.* rubbed noses, the Maori way of salutation, with the Wangaroa Chief, in token of future peace and amity.

From Matouri, they went to the Bay of Islands, near the entrance of which Ruatara lived, at a place called Rangihu, and there the first missionary station was placed, and there also the first Sabbath was kept, and that day was indeed a high day, for it was Christmas-day, 1814. Ruatara appears to have done everything in his power to do honor to the occasion: he enclosed about half-an-acre of land with a fence, and hoisted the British flag, which, though not bearing the dove as the emblem of peace on its waving folds, has still floated as the defender of those who bore the message of peace, and imparted confidence that, however remote the spot, wherever it was hoisted, they were safe.

Mr. Marsden remarked, "On Sunday morning, when I was on deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it was the signal and dawn of civilization, liberty, and religion, in that dark and benighted land. I never viewed the British colors with more gratification, and I flattered myself they would never be removed till the natives of the island enjoyed the happiness of British subjects." These words were prophetic.

Ruatara passed the remainder of the day in preparing for the Sabbath: he erected a pulpit and reading-desk in the centre of the enclosed space; these he made out of an old canoe, and covered with cloth, given him in Sydney; he formed seats in a similar way for the European portion of the congregation. Then,

having made all his arrangements he and his two companions, dressed in regimentals given them by the Governor, with swords by their sides, and switches in their hands, marshalled their people on either side of Mr. Marsden, who had the honor of there first preaching the Gospel, and the lesson for the day furnished a most appropriate text—"Behold, I bring you glad tidings of great joy." (Luke ii., 10). He told Ruatara that he must interpret the sermon to his people; he replied, bye and bye, not understand it yet. Thus was commenced the preaching of that Word which, after the lapse of a little more than a quarter of a century, was to make such a wonderful change in the land, and, like the grain of mustard seed, was to grow and become a great tree. Various were the difficulties it had to contend with—times of prosperity and adversity. It passed through every phase, overcame every obstacle, found its way to the hearts of the people; it opened their eyes to discern the fallacies and enormities they had been guilty of, and it constrained them to abandon them.

What *caste* is in India, the *tapu* was in New Zealand; it held unlimited sway over their minds, and compelled obedience to its requirements. But it could not exist with Christianity. That word declares, "No man can serve two masters." No sooner had the Gospel obtained root in the land, than the power of the *tapu* was destroyed; the native mind became as completely emancipated from its thraldom as if it never had existence.

Ruatara soon after died at Rangihu, to Mr. Marsden's great sorrow; he regarded his removal as a most mysterious act of Providence, as he appeared to be the instrument raised up for enabling him to introduce the Gospel. But the Lord clearly pointed out in his death, that it was not on an arm of flesh he was to lean, but on that Word which said, "I will be exalted amongst the heathen." Ruatara charged his children and people, on his death-bed, to protect the Missionaries, and made each of them promise to be their defenders. The guardians of his children took this duty upon themselves, and answered for them, "We will protect our teachers."

Mr. King, one of the original teachers left by Mr. Marsden,

died in 1854, having thus been nearly forty years at his post. What changes has this good old man seen; what difficulties has he had to contend with! He removed from Rangihu about a mile further up the bay, to a more suitable locality, at Tepuna, and there this faithful old labourer in the Lord's vineyard lived and died.

On the Monday morning, he landed the teachers,—the natives had selected a spot, and on this they were located. Mr. Marsden, however, remained with them until the end of February, to see them properly settled, and then he returned to Sydney.

It is not my intention to dwell on Mr. Marsden's ministry in New South Wales, but merely to regard him as connected with the New Zealand Mission; otherwise it would enlarge this sketch beyond its proper limits; but even when at home, New Zealand was not forgotten. An important service was rendered to the cause by his establishing an industrial school for New Zealand. In the interval between his first and second visit, he had as many as twenty-four natives under his care, and he reported that they had all conducted themselves to his entire satisfaction.

It is pleasing to see how firm this good man's faith was, that the time had come, when heathen darkness was to give way to Christian light. "I believe," said he, "that the time is now come for these nations to be called into the outward church at least. The way is clear; Divine goodness will provide the means for their instruction. I admit that many difficulties will be met with on all untried ground; and that the wisest men will sometimes mistake, in their view of accomplishing their objects, with respect to a nation which has had no intercourse with the civilized world. Yet these difficulties will be overcome, under the blessing of God, by constant perseverance; and I have no doubt but that this will be the case in the present instance, with regard to New Zealand. Time will make this matter more easy. The work is now begun—the foundation is now laid—and I hope we shall soon see the structure arise."

On the 26th July, 1819, Mr. Marsden again sailed for New

Zealand. He took with him several fresh hands to strengthen the work there; he located them at the Keri Keri. After settling the Mission to the best of his power, he returned to Sydney. At the request of the Governor, Mr. Marsden went again to New Zealand in H. M. ship *Coromandel*, February 20th, 1820, only a few months after his return. He there landed, and, under the guidance of a Chief, Tamorangi, he took what was then a most wonderful journey overland to the Bay of Islands. In several parts they were in open war, and the Chief, who afterwards became a believer, often expressed his astonishment that he had ever dared to undertake such a journey. When Mr. Marsden reached the Keri Keri, his clothes were in rags, covered with mud and red ochre, from his near contact with the natives, who were then constantly smeared with it and shark's oil; and with an old dirty nightcap on his head, he made his appearance before the astonished Missionaries. He arrived at a most seasonable time, for they were on the point of breaking up the mission, and leaving in the *Dromedary*, Captain Skinner, which was then in the bay. Disheartened by the opposition of the natives, and the horrid scenes they witnessed, they despaired of success; when the father of the mission stood before the affrighted laborers. It was only a few months before that he had taken leave of them on his way back to Sydney. We can only regard the request of Government for him to go in the *Coromandel* as the evident work of God. Mr. Marsden alternately reasoned with and rebuked the Missionaries, and said, that though the way appeared dark, his faith told him that there would never be wanting a seed to serve God in this land, though they all might abandon it. He felt assured the work would go on. His firmness strengthened their faith, and increased their courage; they resolved to stay—they stood their ground. The Lord soon raised up friends; the dark clouds dispersed, and the Mission began to gain a firmer hold on the native mind.* The chief mistake Mr. Marsden committed in laying the foundation of the Mission, was in commencing it as a lay establishment, rather for secular instruction than spiritual,

* These particulars I received from old Mr. King.

laboring under the common mistake then prevalent, that it was useless to attempt inculcating the sublime truths of Christianity upon the savage mind, before it has been prepared by cultivation for its reception; and thus it is not surprising that no great impression was made upon it, until the arrival of ordained Missionaries, who commenced a purely spiritual instruction: and it is very remarkable, that soon after their arrival the work was blessed, and became signally visible. The first convert was made in 1825; he was an old Chief. It was upon his long-benighted mind that the true light first beamed to cheer his closing days, and as a bright lamp to guide him through the valley and shadow of death into the realms of eternal life and light. He was baptized by the name of Christian Rangi.

Mr. Marsden left Sydney on his fourth visit to New Zealand July 23rd, 1823, in the *Brompton*. He found the Mission prospering, schools established, his opinion of the importance of which is seen in his report: the true foundation must be laid in the education of the rising generation. It was during this visit that the Paihia station was formed, and the two Mr. Williams located there. His original intention was to have placed them at Wangaroa, but the Wesleyans having gone there, he very properly selected another spot, and that was Paihia. The *Brompton*, in which he was to return, was unfortunately wrecked by missing stays, and going on the reef, which now bears its name. It sailed on the Sabbath, which both surprised and alarmed several Chiefs, who were on board. They said, you have taught us not to sail our canoes on the sacred day. Your God has ordered the ship to rest, then let it rest. If your God be like the New Zealand god, he will kill the ship; if your ship should die, you must not blame our god for killing it. Alas, how often have we put stumbling blocks in the way of the heathen. Did not God vindicate his violated law in the sight of the heathen, by the wreck of the *Brompton?** One of the passengers, the Rev. Mr. Leigh, a

* The brig *Mercury* was all but taken in Wangaroa harbour in 1825, for trading on the Sabbath. Tepuhi inquired of the Missionaries, Do you know this tribe? They said, No. Is not this their sacred day? I know it is yours.

Wesleyan Missionary, states: "The shipwreck we have experienced will, I have no doubt, prove favorable to the reputation of the New Zealanders. For several days we were in their power, and they might have taken all that we had with the greatest ease; but, instead of oppressing and robbing us, they actually sympathized with us in all our trials and afflictions. Mr. Marsden, myself, and Mrs. Leigh were at a native village for several days and nights, without any food but what the natives brought us: what they had they gave us willingly, and said, 'Poor creatures, you have nothing to eat, and you are not accustomed to our kind of food.' I shall never forget the sympathy and kindness of these poor heathens." What a lesson is this for the wreckers who still disgrace the shores of Great Britain! It was in 1826, the news reached the indefatigable founder of the Mission, that it was again threatened with being broken up. Much violence was experienced from the natives, but Mr. Williams stated in his letter to Mr. Marsden, "It is, I believe, our united determination to remain until we are driven away. When the natives are in our houses, carrying away our property, it will then be time for us to take refuge in our boats." Mr. Marsden, therefore, lost no time in visiting New Zealand, to stop the abandonment of the Mission. He sailed in H. M. ship *Rainbow*, April 5th, 1827. But, on reaching New Zealand, he was rejoiced to find that the prospect had again brightened, and that the Mission once more bid fair to prosper; he, therefore, only remained four days, and, writing to the Church Missionary Society, stated, it gave him "much pleasure to find the Missionaries so comfortable, living in unity and godly love, devoting themselves to the work."

February 16th, 1830, Mr. Marsden sailed on his sixth visit, accompanied by his daughter, Miss Mary Marsden: he reached the Bay at a very important and critical time. War had broken out amongst the natives, and the Chiefs were haranguing their men as the vessel hove in sight, but immediately the news spread that Mr. Marsden had arrived, it put a stop to the

He then exclaimed, with equal astonishment and indignation, See how they trade! They must be a mean tribe. The vessel was taken, but afterwards given up again to the Missionaries.

battle. He lost no time in visiting the hostile parties, and after some difficulties and delay, he succeeded in his benevolent efforts, and peace was made. On the 11th April, he witnessed the baptism of a man and two women; he also was gratified with the flourishing state of the schools, every individual in them being pretty well acquainted with the Church Catechism, and the chief truths of the Gospel, many also could write, and were pretty well acquainted with the first rules of arithmetic.

The natives were quite enthusiastic in their reception of Mr. Marsden; they welcomed him with songs and dancing, and firing of guns. On one occasion, more than 2,000 armed men were present; he was surrounded by hundreds as he went from place to place. On the 2nd April, he visited Rangihu: there on the highest mound were Ruatara and his son interred; the latter, a promising young man, who was to have returned to Parramatta, died the very morning of Mr. Marsden's arrival. During his illness, he would often say, Oh! what would Mr. Marsden say were he to come whilst the New Zealanders are fighting? He would be very angry. Mr. Marsden's health being very indifferent, his friends hastened his return before the winter, or rainy season set in, and on the 16th of June he reached Sydney.

After this visit of the venerable and indefatigable founder of the Mission, the work began steadily to increase. The Gospel had reached the hearts of the savage natives, and now began to show its power.

The station at Kaitaia in the north was commenced, and at the Thames, Matamata, and Waikato fresh ground was occupied. The Missionary could now traverse the country with some degree of safety, although this could not be done by the natives themselves. An instance of this occurred at the Waikato. When the brethren first attempted to cross that river, on *moki*, or canoes formed of several bundles of sedge tied together, no other means being presented, the natives spied them approaching, and taking them for enemies, immediately levelled their guns. The Missionaries tied a white handkerchief to the end of a paddle, and hoisted it up. It was no sooner seen than down went the guns, and they were

permitted to proceed in peace. Rotorua also was occupied, and afterwards Tauranga; and although wars still raged, and dreadful acts of cannibalism continued to be perpetrated, the Gospel, in spite of all opposition, rapidly progressed. All these places were occupied between the years 1832-5.

February 9th, 1837, Mr. Marsden, accompanied by his youngest daughter, sailed in the *Pyramus*, on his seventh and last visit. He was then in his seventy-second year; with holy joy he beheld how wonderfully his work had expanded. Stations had been formed at the Thames, at Tauranga, and the interior, and although war was again raging, still there was every prospect of final success. The aged man's heart was rejoiced. He had seen the beginning, he now saw it in its increase, and was enabled to bless God. His feelings must have been gratified by the universal respect and love manifested towards him; even the heathen natives viewed him as their friend and benefactor, but the Christians, as their beloved father in Christ.

He visited all the Stations in H.M.S. *Rattlesnake*, Captain Hobson, afterwards the first Governor of New Zealand; he passed through Cook's Straits, and by that way returned to Sydney.

Mr. Brown states: "Mr. Marsden preached this morning from Rom. viii., 38, 39.—His earthly tabernacle is much shaken, but glory is shining through the chinks. It was an affecting, yet delightful spectacle, to see him in the pulpit: his eyes, too weak to read even his text correctly, and yet beaming with immortality, when dwelling on the Christian's triumph over life and death, things present and things to come, through the love of God, which is in Christ Jesus our Lord." A most suitable text to form the final address of this aged servant and apostle of the Lord. Well calculated to shew the stedfastness of his own faith, and to confirm that of his hearers.

Nothing more remains to be said. When his work was finished in New Zealand, little remained for him to do elsewhere. On Christmas-day of the same year, the Bishop of Australia preached at Paihia, and confirmed there, just 23 years from the time of Mr. Marsden's first sermon.

Chevalier Captain Dillon, in his interesting narrative respecting the fate of La Perouse, calls him the apostle of the South Seas, and he was a Roman Catholic.

Indeed, Mr. Marsden's thoughts, though chiefly resting on New Zealand, were not confined to it. He took the warmest interest in every mission, and aided each to the utmost of his power, so much so, that the London Missionary Society appointed him one of its directors. He exhibited a similar feeling for the welfare of the Wesleyan Mission, of which he might also be called the founder. In fact, his was truly a Catholic spirit. His heart's desire was, the establishment of his Lord's kingdom on earth, by whatever hands it might be done.

July 27, 1837.—Mr. Marsden returned to New South Wales; and the following May, whilst on a ministerial visit to Windsor, he was suddenly taken ill in the clergyman's house. His last words were "New Zealand," and thus terminated his long course of usefulness. No funeral had ever taken place in New South Wales which was attended like his: all were there, from the highest to the lowest—the members of Government—the clergy—the laity—the rich—the poor—the Presbyterian—the Wesleyan—and even the Papist. Indeed, nothing could exceed the respect paid him at his death and in life too! I remember once riding down George-street, Sydney, with him; every person moved, rich and poor. The Chief Justice ran into the middle of the street, just to catch his eye; he would have passed without noticing him, for he seemed quite indifferent to the respect paid him. Many, however, came to his gig, and would not be said nay, but would have a word or a nod, and these appeared to be of the lowest ranks. Mr. Marsden's person was not prepossessing; he was slovenly in dress, and stern in look; but those who knew him, found him a warm-hearted friend. His home was open to all; he gave no invitations, but if his friends did not go without one, he was angry He had always some New Zealanders about him; he esteemed them superior to every other aboriginal race. He once told me he met a Maori in the country, and asked him what he was doing; he said he had kept a store in the interior, until he was robbed by bush-

rangers, who took away all but chairs and tables; and then his creditors came, and a man got up, and knock, knock, went his hammer, until chairs, tables, and every thing remaining went also; but I am going to sea again, and when I get a little money, I will begin business again. He said, now here you see the energy of the New Zealanders; they are sure to be a great people.

The Rev. Mr. C——t once accompanied him into the interior: they called on a man whose house was kept with the greatest order. And his wife, a picture of neatness, came and respectfully laid the cloth for their breakfast. Mr. C——t expressed his admiration, for such sights were then uncommon. Mr. Marsden laughed, and afterwards told him the following story:—Once when he was there, he asked the man how he was getting on, as he had recently married a woman out of the factory (all convicts of the worst sort): he complained that she would not do anything; she would neither cook nor keep the house tidy; everything was in confusion; and when he spoke to her, she laughed. Mr. Marsden ordered him to call her; she would not come: at last, Mr. Marsden called in a voice of thunder, she then came. He demanded, what is this that I hear of you? So you won't obey your husband, although you have sworn to do so before the Lord. Words will make no impression on you; severer measures must be adopted. He then laid his horsewhip over her shoulders most lustily, until the worthless hussy went down on her knees, and begged for pardon, promising to behave better for the future. Mr. Marsden told her he would give her a trial; but she must take care and not forget her promise. Some time afterwards, when he called, he asked him, well John, how does your wife behave? Oh, said he, thanks to you, sir, there cannot be a better wife now, she is everything I can wish.—We must remember, New South Wales was then a convict colony.

On another occasion, when he had his youngest daughter with him in a gig, he was stopped by a highwayman, or bushranger as they are called, who demanded his money. Mr. Marsden remonstrated with him, and spoke to him of his sins. The man said, it does not signify, I am in for it; it is too late

now to give over; and told him to give over preaching; bidding his daughter empty her father's pockets, and give him the money, which she did, Mr. Marsden still continuing his lecture, and telling him the next time he saw him would be at the gallows. Some time after, a man was to be hung, who sent for him; he then recognized the person who had robbed him. He said, your word has turned out true: here you meet me at the gallows. Mr. Marsden prayed fervently for him; the criminal seemed to respond with all his heart; and then the drop fell. He was a Roman Catholic; and I believe his name was O'Donohu, a notorious bush-ranger.

A short time before Governor Bligh's deposition, he obtained leave to go home: and on that occasion, secured several good men for the little rising colony, two of whom still survive, the Reverends Dr. Cowper and R. Cartwright.

Mr. Marsden was wont to remark, that from the vilest scum of the earth, the Lord was gathering a people for himself; and he might have added, and making that people, so opportunely raised up in the Australian wilderness, the grand *point d'appui* of all the Polynesian Missions, which could not have existed without a colony there, to come to in all their necessities.

Few persons have received more praise or abuse than Mr. Marsden. His enemies were many and bitter; they accused him of penuriousness, and a sordid desire of gaining money; and yet few kept so hospitable a house, and knew so little of his own affairs as he did. One of his daughters related to me a circumstance which she witnessed:—A gentleman called one day, and said, he came to repay the money he had borrowed of him, many years before. Mr. Marsden said, you must make a mistake. You do not owe me anything. O! said the gentleman, I cannot be mistaken. It was when I first landed on these shores, an indigent youth, that you most liberally advanced me one hundred pounds, to set me up in trade; and, by God's blessing, that laid the foundation of my prosperity. I am now a rich man; and here are your hundred pounds, with interest, and my grateful thanks for your disinterested kindness. In vain Mr. Marsden refused;

he was compelled to take both. Miss Marsden was present on that occasion; but there were doubtless many similar ones which never will be known until that day when all things shall be revealed.

When Dr. Lang was building the first Presbyterian church in Sydney, and could not go on for want of funds, what did this Catholic-minded man do? he was the senior chaplain of the colony, and at that time was without a rival creed. Did he view with jealousy this inroad on his own peculiar province, and rejoice that the church could not be finished? No: unsolicited he furnished funds for its completion; which, without this opportune aid, its founder could not have accomplished. So likewise when the Wesleyans were talking of a chapel at Windsor, where Mr. Marsden had land; he offered a donation of a sufficient extent on which to erect a mission-house and chapel.

The following is an extract from his letter on the occasion, which is equally creditable to both parties:—"To give you the right hand of fellowship, is no more than my indispensable duty. You may rely with confidence on my continued support and co-operation in all your laudable attempts to benefit the inhabitants of this populous colony. I am fully persuaded that your ministerial labours will tend to promote the welfare of these settlements, as well as the eternal interests of immortal souls. The importation of convicts from Europe is very great every year. Hundreds have just landed on our shores from various parts of the British Empire: hundreds are now in the harbour, ready to disembark; and hundreds more are on the bosom of the great deep, and hourly expected. We must not expect that governors, magistrates, and policemen, can find a remedy for the moral diseases with which those convicts are infected. Heaven itself has provided the only remedy, which is the blessed Balm of Gilead. We must expect great discouragements; but let us go on sounding the rams' horns; the walls of Jericho will and must fall in time. We are feeble; but the Lord is mighty, and will bring Israel to Mount Zion. I pray that the Divine blessing may attend all your labors for the salvation of souls in this colony."

When his funeral sermon was preached at Parramatta, the Wesleyan superintendent wrote:—Next Sunday morning we intend to close our chapel; and as a mark of respect to the memory of this venerable man, go to church to hear his funeral sermon.*

Here then we close this brief sketch, with the declaration of Bishop Broughton, that although he was the first legally appointed Bishop of Australia, he must always consider Samuel Marsden to have been the first actual one.

* See *Life of Rev. S. Leigh*, page 105.

A church has been erected at Parramatta, as a most suitable monument to his memory. And a tablet is to be placed in it, which the New Zealand converts at Wanganui have caused to be made, as a token of their love for the father of their church.

A TAIAHA, OR CHIEF'S STAFF.

A NATIVE SCHOOL.

CHAPTER XX.

CHURCH.

THE Church in New Zealand! This must be a subject of the deepest interest to the Church at home, by whose instrumentality it has been planted. What is its present state? What are its hopes and prospects for the future? Its position is both encouraging and discouraging; much has been done, but much also remains to be done, to secure the New Zealand race as a permanent part of the Church Universal, and to blend it with our own in one harmonious whole.

The Gospel has been proclaimed in the length and breadth of the land—the religion of ancient days has given way; the deeply-rooted institutions of remote times, which once held absolute sway over the native mind, have been torn up and cast aside.

Nationally, the land is Christian. To the Church Missionary and Wesleyan Societies alone must the honour be given of accomplishing what has been done; and, though in later years, other laborers have appeared in the field, yet they have effected nothing worth recording.

But the subject for our more immediate consideration is the Church of England in New Zealand, or, more properly speaking, the Church which the former has been the honored instrument of planting.

The laborers who have been employed in this work were few in number, though the harvest has been great, and the field of labour extensive, even the length and breadth of the island. The soldiers of the cross have, therefore, only been able to overrun the land, and partially occupy it. Except by native teachers, many of whom are naturally very inefficient, and with the exception of a few schools, the grand bulk of the rising generation has not been attended to. It is, therefore, evident that after the first zeal and enthusiasm of the converts have passed away, deadness and indifference must, as a matter of course, ensue, independent of other causes, such as the increase of irreligious characters, who are constantly wandering about in every part of the island, and are unceasing in their efforts to undermine the labors of the Missionary. The greater attention given to the cultivation of the land and other labors, which engross the mind, are also at present exercising an injurious influence, and rendering the natives less attentive to their religious duties.

To make the work permanent, it is evident a ministry equal to the wants of the Church must be established, and schools proportioned to the population, be instituted.

But before this can be properly effected, the Church *itself* must first be formed, and its constitution fixed: this is yet to be done. As far as the natives are concerned, its discipline has been established; but the Church in general as applied to both races, is without any system which can meet its general wants and necessities.

The fact is, its members in New Zealand have yet to decide upon its future rules of government. The relative powers of

its bishops, pastors and members have to be defined, before anything effectual can be done to increase its efficiency, and render the work prosperous. Until this is done, everything must be in a measure at a stand-still; and this is the present feeling of its members.* No arbitrary form of government will obtain the cordial support of the people, whether in Church or

* Wellington, New Zealand, October, 1850.

To the Right Reverend the Lord Bishop of New Zealand.

We, the undersigned, members of that branch of the Church of England which is settled in New Zealand, beg, with great respect, to offer the following exposition of our views and wishes for your Lordship's consideration:—

We are deeply impressed with the conviction, that no Church can be in a satisfactory state which is destitute of a definite external organization, involving the means of making laws and regulations for the management of its own affairs. Without such an organization, indeed, a Church can hardly (we mean with reference to temporal matters only) be said to exist as a corporate body at all; however numerous, zealous, and pious its individual members may be, still, as a Church, it can neither act nor speak, nor perform any of the functions incident to corporate vitality. This, however, is unfortunately the state of things which now exists in these islands, with respect to the members of our communion, and it is needless for us to explain at length to your Lordship the evils which it necessarily involves. We have no regular machinery for raising funds for ecclesiastical purposes, nor for securing their due appropriation and employment—no means of framing and enforcing a system of internal discipline—no means of providing by suitable legislation for the needs of that very peculiar and critical position which is occupied by our branch of Christ's Church. Nor is external feebleness the only evil which is produced by the absence of any Church organization; it is, moreover, hardly possible under such circumstances, to avoid the danger of torpor and apathy with respect to ecclesiastical affairs among individuals; the danger, in other words, of indifference about responsibilities and duties, which they have no adequate means of discharging. Feeling, very strongly, the existence and magnitude of the evils to which we have referred, we now approach your Lordship with our earnest request that you will take steps towards the application of an effectual remedy for them.

From what we have said, your Lordship will perceive that, in our opinion, such a remedy is to be found in the constitution of a government for the Church of New Zealand. We do not think it necessary or expedient to submit to your Lordship a detailed plan for such a government; but we have no hesitation in saying that any plan, which shall provide for the due representation of all orders and classes of Churchmen in a general Legislative Assembly, and which shall attribute to that Assembly power to regulate and manage all the ecclesiastical affairs which concern the members of our communion in their corporate capacity, will command our full and cordial assent. These constitute, in our opinion, the two main principles upon which such a

State. The age demands more liberality in all its institutions. As the Church has professed to respond to this feeling, by going back to primitive times, popular opinion will not let it stop short at the third century, but *make* it go on to the fountain head. It is to the first century, to the times of the Apostles at the latest, that we must seek for direction, and from Scripture only we should draw up our code of Church government.

The grand and permanent form which the Christian Church will assume on earth, is yet to be seen; nor will it be surprising if it should first assume it in these distant parts of the earth, in our colonies, where the deeply-rooted prejudices and feelings of former times are not established, and where everything is prepared for the introduction of a more truly comprehensive form of divine worship, which shall not only be national, but universal in its operation. The Church in New Zealand was first commenced with the preaching of the Gospel, as in Apostolic times, so the same constitution then established cannot be unsuitable for our infant Church. We ought to begin *de novo*, and not see how much of intermediate systems can be retained. The strong effort now made to erect an ecclesiastical hierachy in the southern hemisphere will and must fail, because the times and feelings of the people, as well as the word of God, are against it. Hence the feeble impression made on the public mind by the minutes of conference of the Australian Bishops at Sydney, from whose united spirituality so much was naturally expected.*

government as we now seek should be founded: and we earnestly trust that, if your Lordship shall think fit to accede to the request which we have made, you will not lose sight of the great importance which we attribute to them.

In conclusion, we have only to add, that we venture to anticipate your Lordship's favourable consideration of our suggestions with the greater confidence, because we are aware that you have long been anxious to see an efficient form of Church government established in your diocese, and have on various occasions recommended the subject to our serious consideration.

(Signed) Octavius Hadfield, Archdeacon of Kapiti,
And twelve others.

* That the introduction, &c., of the question of Holy Baptism, &c., was uncalled for and injudicious; the construction put by them (*i.e.* Bishops), if

Those minutes clearly revealed the desires of their framers, who, however they might conceal their real principles, evidently showed their determination to avail themselves of every opportunity to shackle the mind with the thraldom of the darkest ages of the Church. One alone of that bench declared to the public, his sentiments were not in unison with those of his brethren, and that solitary individual is justly esteemed by his diocese as one whose feelings *do* accord with the age he lives in.

At home, Church and State are united. Nationally we have acknowledged our duty of maintaining the worship of God, and made it a part of the law of the land to do so. Never has the British empire so signally prospered as it has done since this has been the case.

But this law is now confined to the parent state; it does not apply to the colonies; there is no established form of worship, or any national acknowledgment of God in them.

In New South Wales, it is true, Sir Richard Burke's Church Act provided a Government maintenance for ministers of every denomination, Jew and Gentile; but the enormous cost of this multiplied provision, has already compelled legislators to put a restriction upon it for the future, and in all probability, every denomination will shortly have to maintain its own ministry, and the increasing infidel part of the community will furnish aid to none.

This is the case in New Zealand. The Government has destroyed the connexion of Church and State, or rather has not extended the law of England to New Zealand. Government has done nothing to establish the worship of God in the

imposed, would be tantamount to a new article of faith.—*Resolution of the Clergy of Australia.*

The Australian Bishops, &c., have attempted to narrow the terms of communion, &c., by their formal gratuitous and unnecessary dogmatical declaration on the subject of Baptismal Regeneration.—*Resolutions of the Laity of South Australia.*

We regret, that after the decision of the Privy Council, and two Archbishops, your Lordship should have allowed yourself to regard the views of Mr. Gorham and Tract 90, as the extremes of departure from honest cohesion to the Articles and Liturgy, &c.—*Address of the Clergy in Van Diemen's Land to their Bishop.*

land; it has neither aided in the erection of churches, or in the maintenance of the ministry. The Sovereign here ceases to be "the Defender of the Faith," in the sense used in England. All that has hitherto been done to establish the Church of England, has been accomplished by the Church itself, as represented by the Church Missionary Society, and more recently, by the Society for Promoting the Gospel. Therefore, with those two powerful societies of our Church, at present rests the maintenance of the New Zealand Church, which is not yet sufficiently rooted in the land to sustain itself, without being still upheld by the fostering hands which first planted it. So long as this state continues, with them must rest the right and duty of selecting and appointing its bishops and pastors, and drawing up a system for its future governance.

But when those societies withdraw their aid, and leave the infant church to its own resources, and to support its ministry, then it must exercise its own inherent right in the sole appointment of its officers.

Cast off by Government, it must rely upon itself, and altered as that Government now is, it may be quite as well, and is no doubt intended by Infinite Wisdom to preserve the Church pure, and from an injurious influence.

In considering the future constitution of the Church, I cannot help thinking that its ministry should have looked more to those societies representing the parent Church, and less to secular aid. It seems remarkable, that whilst in general, the ministry is so jealous of all lay interference, in this case it has rather looked up to its superior piety and wisdom to give our infant Church its future form, than to the archbishops and bishops of the parent Church. I cannot but think that this is inconsistent with faith and principle.

The American Episcopalian Church, when severed from its Anglican parent, looked to itself, and not to the State, in solemn convocation imploring the guidance and direction of the Most High, used the power given it, drew up its own laws, and has gone on and prospered ever since. Surely this is a suitable example for the Colonial Church at the present time.

This is a critical period for the Church of New Zealand, and the Australian colonies as well. May their members look above for direction, and not trust in an arm of flesh, but solely lean on the arm of the Lord. With the Bible in hand, may they invoke the aid of the Holy Spirit, and in full confidence look to the Great Head of the Church to direct and lead them to carry it on, according to His good will and pleasure, so as best to accomplish the great purpose which must never be lost sight of—the establishment of Christ's universal kingdom on earth.

The Church in the colonies, it must be remembered and acknowledged, does not exclusively belong to the Church of England. Men of all denominations and creeds flock to those newly-founded communities; colonial society, therefore, is formed of every shade of religion.

It becomes, then, a deeply important inquiry, Shall all the differences of the old country be perpetuated in these new ones? Shall these little rising communities be split into all those religious factions which separate the Church at home? Is it desirable? Is it consonant with Christian love and unity? Is it calculated to promote the spread of our common faith, and the establishment of the Church Universal? It cannot be. Why then attempt it? In doing so, we only transport to the colonies the worst part of our faith; we destroy the kernel, love and unity, which alone possesses the germ of vitality, and content ourselves with carrying off the worthless husks of our Christianity—our divisions and hatreds—to these our adopted homes. How can we expect that such will flourish?

But is it necessary? Shall we of the Church of England be satisfied with being only one of the many petty sects, and shall they of those sects be content to transport all the animosities, heart burnings, bitterness, and separations of the old country? God forbid,—it is not, cannot be necessary; it is contrary to reason, love, and Christianity.

But further: it is very seldom that men carry away all the bitterness and exclusive feelings of the fatherland; as they mix with persons of the other classes, they gradually become softened, asperities are rubbed down, and each soon begin to

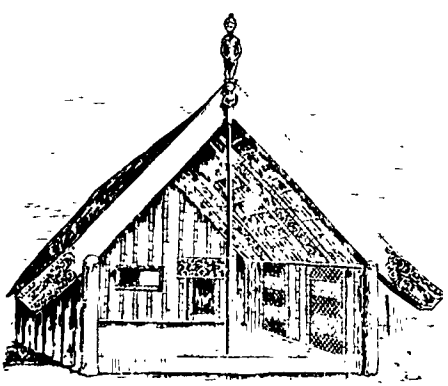
think more kindly of the other, however far separated at home; in fact, old ocean washes away many of the vain fancies of former days before he lands them on the shores of their newly-adopted country. Hence, abroad, the Churchman and Dissenter condescend to meet; the stiff Presbyterian and Episcopalian are good friends. All find the real differences between them to be much less than they once thought; their mountains turn into molehills, and it becomes evident that the difficulties in the way of union are not so many and insurmountable as they once thought them to be.

The present state of division at home is anything but agreeable to the word of God; nor can it now be helped, unless a miracle should knock down all the partition walls, which separate man from his fellow. The Evangelical Alliance has been called into existence, with the laudable object of uniting all who love the Lord in one bond of fellowship; but though much has been done, yet so long as each continues to stand apart ensconced in his own fortress, how can they be brought together? It is in the colonies that so desirable an object has the best chance of being accomplished, before their various systems are established;—there, the difficulties which hinder union at home do not exist. We have neither that corrupt patronage which disgraces the English Church, nor those who buy and sell God's patrimony, who, whilst inflicting such a deadly wound on the vitality of the church, render the union with those without hopeless.

What, then, is necessary to render all of one heart and mind? It is not the surrendering any part of our creed—for the Presbyterian and Evangelical dissenter equally hold it,—it is simply so to enlarge the outward portals, as to admit all within; so to simplify our church government, and to give the laity a voice in its councils, that they may feel themselves to be indeed members of Christ's body. With softened feelings this cannot be a very difficult work; with so desirable an object in view, few real Christians would object to concede some points to obtain such an union. How glorious an end!—a truly National Church would then be

established. In effecting this, another end would also be gained, *viz.*, the removal of all difficulty from a state endowment; the great obstacle to which, at present, is, the multiplicity of sects, and the want of it will be the certain increase of infidelity, now lamentably apparent in the colonies. It would give them the character of *Christian states*, which at present they have not, and ensure the divine blessing, which we cannot expect so long as (heathen-like) we nationally deny God!

Could but the present Bishop of New Zealand entertain similar sentiments to those here expressed, there is no one whose learning, zeal, self-devotion, and energy, would better fit him for such a noble undertaking; and I feel firmly persuaded the time is rapidly approaching, when these views will not be thought chimerical, but the only sound ones which will bear the test of Scripture, and which, therefore, must finally prevail.



HE WHARE PUNI, A HOUSE.

WANGAROA HARBOUR.

CHAPTER XXI.

HONGI.

One of the most celebrated of the New Zealand Chiefs, who has lived since we became acquainted with the country, was Hongi, a principal man of the Nga-puhi tribe. Mr. Marsden met with him during his first visit to the Bay of Islands, in 1814; he described him then as a warrior, but of a very mild disposition, and with very little appearance of the savage about him. He was the Chief of seventeen places, but chiefly residing at the Keri Keri. He was of an ingenious turn of mind, extremely anxious to learn European arts, and, at Mr. Marsden's request, made a bust of himself, with a piece of an old iron hoop, his only implement; on this he delineated his own

moko (tattoo), and this was sent to the Church Mission-house (see cut, page 148), where it is still preserved, and is, indeed, a very creditable performance.

On Mr. Marsden's return to New South Wales, Hongi and several other Chiefs accompanied him. He remained in the colony until the end of the year 1815, when he returned home, and became the uniform protector of the Missionaries, frequently throwing himself between them and death. In other respects, he does not appear to have distinguished himself particularly, until 1820, when, with another young Chief named Waikato, a near relative, he accompanied Mr. Kendal to England. Whilst there, he resided several months with his companion at Cambridge, to be near Professor Lee, who then drew up the New Zealand Grammar, which bears his name. The part of the town where he resided has ever since been called New Zealand. Hongi said, "They had come to London to see the King, the multitude of his people, what they were all doing, and the goodness of their land. They wished to remain in England one month, and then return home. They desired to take back with them one hundred men; miners, to search for iron, blacksmiths, carpenters, and Missionaries, to teach them the arts and religion in their own tongue. They were anxious to have twenty British soldiers, and three officers to keep the soldiers in order. They would protect them, and grant them plenty of land." Such were the words of Hongi and Waikato.

Great interest was excited by this visit of the New Zealand Chiefs, whose finely tattooed faces excited general attention. George the Fourth honored them with an interview; he showed them the armoury of his palace, and presented them with a complete suit of armour, double-barrelled guns, and many other valuable articles. Whilst Waikato coveted everything he saw, Hongi only admired the discipline of the troops, the different weapons of war, the coat of mail which had been given him, and the great elephant.

The bearing and deportment of Hongi was very dignified: when treated as a great man, he assumed the manner of a prince; but when only regarded as an object of curiosity, he

never failed to show his disgust, and even indignation. A striking instance of this occurred at a gentleman's house, where a large party had been invited to meet the Chiefs. Hongi had assumed all the airs of a superior, and had acted the prince, which he well knew how to do, until he observed some ladies evidently tracing the lines upon his tattooed face, whilst a smile played on their own, which he thought implied a feeling of pity towards himself. Immediately he arose in a state of great excitement, threw himself across three chairs, and covering his face with his hands, remained in that position until the company left.*

These Chiefs met with many kind friends, who made them liberal presents of arms and ammunition, as injudiciously as the King, who little thought what miseries, murders, and enormities they were thus giving rise to.

As winter approached, Hongi was seized with an affection of the chest, which reduced him to a very precarious state; a blister was recommended, which for a long time he would not suffer to be applied, but when it was at last, and yielded him speedy relief, he said he would not quit the country until he was supplied with a pot full of that valuable medicine. When they were sufficiently restored to health, the Government granted them a passage to New South Wales.

On their arrival in Sydney, they disposed of the more useful gifts they had received from their Christian friends, such as tools and implements of agriculture, and with the proceeds enlarged their stock of gunpowder and shot. Whilst they remained in the colony, they took up their abode at the house of Mr. Marsden, where they met with Hinaki and another Chief, who had taken their passage to London. Mr. Marsden having perceived the bad effect Hongi's visit had produced, in fixing his desires upon war, as a means of acquiring that power which he longed for, in order to be a great man, like King George, dissuaded Hinaki from proceeding; and hearing how very ill Hongi had been, he at once complied with his wish, and agreed to return to New Zealand with Hongi and Waikato. Whilst they were all thus living

* See *Life of Rev. S. Leigh*, page 124.

together under Mr. Marsden's hospitable roof, Hongi gave the first intimation of his savage disposition. Hinaki was a Chief from the Thames. Hongi told him one day that he had heard that one of his people had been killed by some of the Thames tribes, and he must have satisfaction; then, thrusting out his tongue and distorting his countenance, he said with a contemptuous sneer, "Make haste home, put your pa in a state of defence, for as soon as I can assemble my people I shall fight you." In vain did Hinaki try to persuade him to make peace; they sat at the same table, slept under the same roof, and sailed in the same ship, and no one would have supposed they were enemies. Hinaki, finding that Hongi was in earnest, and that there was no prospect of his making peace, hastened home, and assembled all his forces to resist the invader; who having given his enemy time to prepare, soon made his appearance at the head of three thousand men, determined to turn the deadly gifts he had received to account, without loss of time. Although the tribe he went to attack was related to his own, still the pleasure of trying the efficacy of his military stores prevailed over every other feeling. The battle, however, was for a long time doubtful. Hinaki was a man of noble form, and determined courage, and though fighting on unequal terms, he still maintained the combat, until Hongi, arranging his men in the form of a *cuneus*, or wedge, and placing himself at the apex, directed his men to wheel round to the right or left according to circumstances: at last he shot Hinaki, who did not fall until he had received four balls. His savage conquerer rushed forward, and with his English clasp-knife he scooped out the eye of his expiring enemy, and instantly swallowed it. He then stabbed him in the neck, and drank his warm blood, as it gushed forth from the wound.

Hinaki had two brothers, who were likewise killed, one being nearly as noble a looking person as himself; the other a youth of about twenty. Their bodies were eaten, and their heads embalmed as trophies of victory. About one thousand men were slain, and three hundred were cooked and eaten on the battle-field. So complete was the victory, that the place has never since been inhabited. It now belongs to the Bishop's

college, being part of its endowment. Hongi returned to the Bay. Each canoe was filled with captives, and had several heads of their enemies placed at their stems and sterns by way of ornament. Hongi had twenty prisoners on board his canoe, whom he intended to retain as slaves; but his daughter, who had lost her husband in the fight, with dishevelled locks, rushed down to the water's edge, as the canoe touched the shore, and seizing the sword presented to her father by the King's own hand, jumped on board, and smote off sixteen heads of the poor captives, who, without a murmur, placed their necks over the side-board of the canoe.* Twenty more were also killed and eaten; and yet the frantic woman, not thinking that the shade of her husband was sufficiently appeased with this sacrifice, went into the bush with a loaded musket, and there shot herself; the ball, however, only passing through her arm, instead of her head, she was still alive when found, but determined to accompany her husband to the Reinga, she afterwards strangled herself.

Hongi had no sooner finished one expedition than he prepared for another. He quickly assembled a thousand men, and proceeded with them to Mercury Bay, to make war upon the tribes of that district, ordering another army of two thousand more to be raised, and to follow him. Success again attended his arms, and, flushed with victory, he next attacked Kaipara, where he made a great slaughter. In 1822, he again visited the Thames and the Waikato, and ascended the Waipa, where he took several large pas, thence he nearly penetrated as far as the Wanganui; in this expedition he slew fifteen hundred of his enemies.

In 1823, he attacked Rotorua, conveying his canoes by water, as far as possible, and then dragging them by a road he had cut through the forest, to the lake. Here again he was victorious, and slew many. He continued every year his hostile raids, first to one part and then to another, always with success. His name spread terror wherever he went; in fact, he became the Napoleon of New Zealand, and declared when

* An eye witness related this horrid butchery to me,—Mr. Puckey, of Kaitara, one of our Catechists.

remonstrated with by the Missionaries, that he should not desist until he had subjected the entire island to his controul; that as England had but one King, so likewise there should only be one in New Zealand. But as there is a bound to all human glory, "Hither shalt thou go and no further," so it was with Hongi. He fulfilled the Scripture: "He that taketh the sword, shall perish by the sword."

In 1827, he declared war against Tara, and the tribe which massacred the crew of the *Boyd*, making that an excuse for his ambitious designs. In the beginning of 1827 his men plundered and burned the Wesleyan Missionary Station, which had been commenced at Wangaroa a year or two before; they told the Missionaries, "Your Chiefs have fled; all the people have left the place, and you will be stripped of all your property before noon; therefore, instantly begone!"

It appears, however, as if this was to be the termination of his success. His only redeeming act had been the preservation of those who came to raise his countrymen;—immediately he put forth his hand to injure them, he fell! He killed or dispersed "the man-eating tribes," as he termed those who cut off the *Boyd*, although the epithet was, perhaps, far more applicable to himself, for he appears to have surpassed all who had gone before him in the number of victims he and his followers had consumed. Twenty only of these man-eaters escaped;—they glutted themselves with the slain, sparing neither woman, nor even suckling child. The remnant of his enemies fled to Hunahuna, a village near the Maungamuka, where they made a stand. Hongi, who had ensconced himself behind a tree, stepped forward to take aim, when a ball struck him: it broke his collar-bone, passed in an oblique direction through his right breast, and came out a little below his shoulder-blade, close to the spine. This terminated his fearful career; for though he lingered a full year, the wound never healed. When he breathed, the air escaped through the orifice with a hissing sound, which he made a subject of merriment.

He received his wound in January, 1827. On the 6th of March, 1828, the life of this remarkable savage terminated.

In his last hours, so far from attending to the words of the Missionaries, he urged his followers to prosecute the war, and exterminate his enemies. When Patuone visited him, a day or two before his death, and was told he was dying, he said, "No, I am not dying: my heart is quite light. I am not dying." The next day he fainted, and was supposed to be dead; when he revived, he said, he should die, but not until the morrow. He ordered his powder to be brought to him, and when he saw it, he said to his children, *Ka ora koutou*,—you will be safe; intimating, the powder would be their protection. He then summoned his sons, and gave the coat of mail he had received from the King of England to one of them, and then divided his battle-axes and fire-arms amongst them, sternly demanding, "Who will dare to attack my followers after I am gone?"

Early next morning, though evidently sinking fast, he continued to rally his friends, and said, "No matter from what quarter your enemies come, let their numbers be ever so great, should they come here hungry for you, *kia toa, kia toa*, be brave, be brave! Thus will you revenge my death, and thus only do I wish to be revenged." He continued repeating these words until he expired.

Patuone, as soon as he heard that Hongi was dead, bid his followers sit still, whilst he and a few of his friends went to see the corpse, lest Hongi's people should be alarmed, as they had blockaded all the entrances to the pa. At first he was refused permission to enter, until Hunaroa interfered; he found one of his sons binding him up, his head still reclining on his breast. When the body was fully dressed, and his head richly ornamented with feathers, all the obsequies due to so great a Chief were performed. His family, fearing an attack, wished to bury him at once, but Patuone said, "Why all this haste? You will be the first to bury your father alive: let him smell before you bury him: what if he does smell?" Yielding to this advice, he laid in state for two more days, which were spent in repeating the *pihi*, or funeral ode, in cutting themselves, in crying, and firing off guns. In the meantime, Hongi's friends arrived from the Bay of Islands,

who, with the Hokianga natives, formed a large procession, when this savage warrior's remains were carried to the *wahi tapu*—sacred place, amidst the mingled din of the *maemae*, or funeral dance, the dismal *tangi*, or wail for the dead, and peals of musketry, an apt termination for the life of one whose supreme delight was war, and to whose ear the dying groans of his enemies were the sweetest music.*

TAREHA was a great Nga-puhi Chief, residing at the Bay of Islands, and the largest specimen of the savage, being nearly seven feet high, and stout in proportion; his breasts stood out with fatness, more like those of a female than of a man; his eyes also were remarkably prominent, and his voice extremely gruff; he seldom wore any clothing above his loins, and when seated, appeared like a huge mass of flesh. In his younger days he was celebrated for his courage, cruelty, and cannibal propensities; yet through the influence of Hongi, he was always a friend and protector of the Missionaries, although he paid no attention to them as teachers, and lived and died a savage. On one occasion, when he was going to put a female slave to death for something she had done, close to Mr. King's house, he naturally remonstrated with him, and endeavoured to hinder him from perpetrating the murder. The savage could not silence his determined adversary, neither did he wish to injure him, but at last, losing all patience, he seized the poor Missionary, who was not a very large person, and putting him under his arm, walked off with him to the Mission-house, where he safely deposited him, shutting the door, and bidding Mrs. King take care and not let him go out again, lest he should eat him also. On another occasion, one of his runaway slaves took refuge in the Mission-house, at the Kerikeri; there Tareha went, and, in apparent fury, threatened to kill him at once. The poor fellow thought his last moment was come, and trembled like an aspen leaf. Mr. Kemp went to the chief, entreating him to spare the slave's life, but to no purpose. He placed in the Chief's hand, which he was holding behind him, a little tobacco; this did not appease him, he still

* See *Life of Rev. S. Leigh*, page 408.

raged more vehemently, shaking his hand as an intimation that it was not enough. Mr. Kemp then added a shirt as a companion to the tobacco; this also was insufficient, his hand still shaking for more. At last, he gave a blanket; immediately he felt this in his hand, his wrath subsided, his tone changed, and he not only granted his pardon, but bestowed the youth on him. On one occasion, when some of our Missionaries were going up the Kerikeri river, they were struck with sounds of lamentation. On landing, they found that Tareha had got a fish-bone in his throat, and was choking: being *tapu*, no one dared come near or touch his sacred head. But one of the Missionaries immediately approached, and fortunately having a pair of scissors with him, after some difficulty, he managed to extract the bone. In about half-an-hour, the Chief had so far recovered as to be able to speak; and to the amazement of the kind operator, who had thus, in all probability, saved his life, the first words were a command to his followers to seize the scissors as a payment for having touched his sacred throat. The Missionary, however, managed to retain possession of them, although they had thus been forfeited by the law of *tapu*.

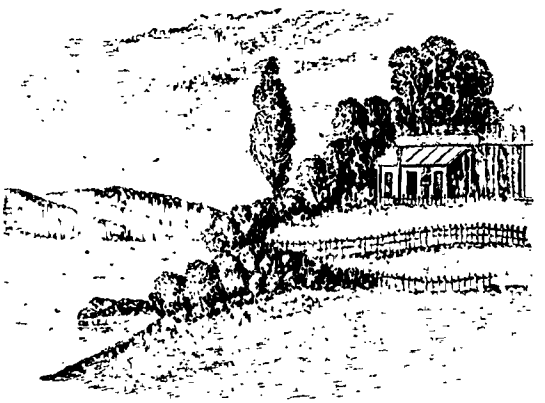
On another occasion, a boat's crew went up what is called Tareha's River, to cut wood, leaving one man to take care of the boat, and get some food cooked for the party on their return. The man commenced with gathering two baskets full of oysters. He had no sooner done so, than up came Tareha, who in his fierce gruff voice, demanded his business there, at least so the man supposed, being totally ignorant of the language; but knowing what a dreadful cannibal he was, and how completely he was in his power, he told me he trembled in every joint, thinking his last moments had arrived. Tareha repeated his savage growl in a louder tone; the man thinking perhaps that it was the cry of hunger, thrust before him one of the oysters he had just opened. Tareha swallowed it, and gave another growl; the poor fellow hastily opened another, which was immediately swallowed, and succeeded by a growl; and thus he kept opening oysters, which the other as quickly devoured, until the whole stock was almost consumed, when

he was opportunely rejoiced with the sight of his returning comrades. This man, many years afterwards, told me the tale, and said he should never forget his horror at the sight of that huge savage, and the sound of his fearful voice.

In after times, when his cannibal feasts were well nigh terminated, and he himself pretty well advanced in years, a whale was announced as having been thrown up on the coast near his abode; the news reached him on a Saturday evening, and fearful lest the dainty dish should be consumed by others, he gave notice, as the next day was the Sabbath, he should go and guard it himself, that no one should have any of it until the Monday. On the Monday, I had the curiosity to go and see the huge fish. I found Tareha encamped close to it, and a large assembly of natives a little further off, patiently waiting, I suppose, until the lion had taken his share. And although he would not allow others to partake of it during the Sabbath, I found he had devoured an entire fin himself. When I paid him a visit, he was eating potatoes, and squeezing a large lump of blubber over them as a relish, the putrid oil quite tainting the air.*

This Chief died a heathen; but his son Te Akira, who was also of large proportions, was afterwards baptized by the name of "King William."

* The natives are not so susceptible of smell as we are. In their savage state, putrid substances do not appear to be nauseous to them, but they become so as they are more civilized, and assimilated to us in manners. So also, in their natural state, they have a peculiar odour, which is very perceptible to sensitive nostrils. This appears common to all, however cleanly in their habits. The same has been remarked of the American Indians; and it is singular, that the Christians of the mediæval ages, thought that the Infidels or Saracens had a similar smell, and still more, that they should have pleaded guilty to the charge; and further, that they should have entertained the same idea as the Christians, that it was lost by baptism. The early travellers make frequent mention of Saracens bringing their children to be baptized, for this wholesome purpose. Baptism, however, does not appear so efficacious in New Zealand. Huc, in his travels through China, also alludes to this, and states that the Chinese have naturally a strong smell of musk.



MONUMENT OF TE HEUHEU, AT PUKAWA, TAUPO.

Of all the New Zealand Chiefs, there has not been a more distinguished one than TE HEUHEU, the head Chief of Taupo, and the most influential native in the interior of this island. His noble figure (for he stood upwards of six feet high), his broad chest, his good-natured countenance, his white locks, his dignified manner as he sat on a rock in front of his house, like a king on his throne, surrounded by his tribe, and surveying his dependents at their work, to whom he repeatedly issued his commands in a tone which compelled obedience, presented altogether a perfect picture of the savage Chief. His great bravery in war, his eloquence in council, his perfect acquaintance with the mythology of the country, his being a Chief Priest as well, tended to extend his influence amongst the New Zealand tribes, and caused them to view him as a sacred character.

Though successful in war, he does not appear to have delighted in it so much as his countrymen generally have done. He was never averse to making peace. In 1844, he visited the little settlement of Wanganui with a war party of about two hundred, intending to fight with the Waitotara tribe, and avenge the death of Kotuku-rae-roa, Tauteka, and Te Wakarau, great Taupo Chiefs, who were killed there three years before; but, being reasoned with, and recommended to make

peace, he said, he was known amongst the tribes as a Chief who could make peace as well as make war. He listened to the advice, and returned with his war party without doing any injury, although the town was then in his power, and its inhabitants possessed no means of defence. A complaint was made against one of his men for stealing a poor man's coat. At the very moment this was being made, the thief approached in a canoe, having on the stolen coat. Te Heuheu seeing him, rushed upon him like a tiger, threw him into the water, and held him under with his powerful grasp, until he was nearly drowned, and then pulled the coat off his back and restored it to the owner. He gave another proof of his natural peaceable disposition by erecting a house for a neighbouring Chief, with whom he had long been at variance. This was one of the noblest specimens of native architecture, and when finished he gave it the expressive name of "*Te riri ka ware ware*," the burying of anger. This was nearly his last work. He was visited by ministers of various denominations, but though he received all with great respect, he yet refused to give up the faith of his forefathers, and when one exhorted him to be a member of his peculiar Church, he is reported to have said, "When you foreigners tell me of so many different roads, and each affirms his own to be the only true one, how can I decide? First agree amongst yourselves which is the right way, and then I will consider whether I shall take it or not." He, however, accompanied the writer of this sketch to see the most lovely part of the vale in which he lived, and said, that shall be *tapu* as a residence for a Missionary, if one should be sent him. The principal residence of this Chief was at Te Rapa, a small valley at the south-west corner of the Taupo Lake. His house was a long building, nearly forty feet in length; it resembled an eight-stalled stable, each compartment being occupied by one of his wives, who were occasionally employed weaving mats, whilst he sat at one end silently regarding their labors.

In May, 1846, a remarkable accident (already alluded to) terminated the life of this Chief, as well as the lives of his wives, and of all his children who were then living with him,

together with nearly sixty of his tribe. An unusually rainy season occasioned a large land slip on the side of the Kakaramea, the mountain at the back of the Rapa, about two miles' distance from his residence. This took place nearly 2000 feet above the level of the lake, at the gorge of a little Alpine valley, through which a considerable stream flowed, which, being thus dammed up, in three days formed a large and deep lake, which burst its barriers, and, with irresistible force, swept rocks, trees, and earth with it into the lake. The little settlement was buried with all its inhabitants, excepting a few solitary individuals, who, aroused from their sleep by the warning roar of the approaching avalanche, fled to the neighbouring hills, and escaped. One of the survivors states, that Te Heuheu arose from his bed, (it was about three in the morning,) and exhorted a Chief who was his guest to flee, but both remained. He said it was a *taniwa*,* who was angry with him for having omitted his usual offerings. He, therefore, immediately made an offering of food, and commenced a supplicatory prayer to the angry god, and whilst thus engaged was overwhelmed. The once fruitful valley of Te Rapa was buried, in many places more than twenty feet deep; its houses and groves were swept away, and nothing was left to mark that it had once been the abode of man, but a solitary swinging pole, called a *morere*, which, with a few feet of green sward around it, singularly enough escaped.

Te Heuheu's brother caused the body of the Chief to be exhumed. Nearly one hundred natives were thus employed, but the task would have been hopeless, had not the flood formed a deep channel near his house, under the ruins of which he was found.

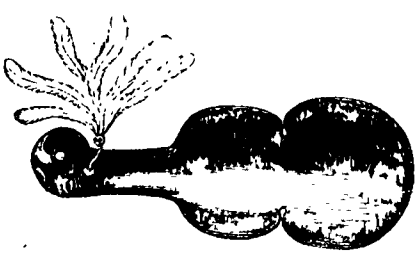
When I read the burial service over the spot where the pa stood, accompanied by Wiremu Tauri, my head teacher, even then the mud was so soft that we sunk in it nearly ancle deep. It was a solemn moment; an entire village laid buried beneath us, with all its inhabitants—the young, the old, the infant, and the hoary-headed—all in one awful moment were deeply entombed. It was night when the accident

* A fish god, supposed to reside in lakes, rivers, and under mountains.

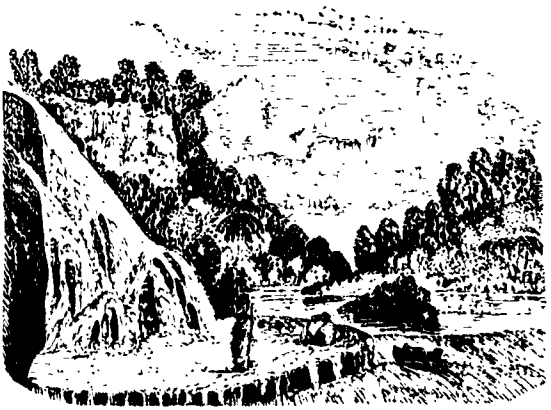
occurred, and from one sleep they passed into another—the sleep of death.

The Chief's body was kept concealed, according to the custom with great *ariki*, for about four years; it was then exhumed, and laid in state, dressed in the finest native garments, and placed in a highly-ornamented coffin, which was supported on a pole,* until 1850, when it was privately conveyed to Tongariro, with the intention of being thrown down the crater of that volcano; but the difficulty of the ascent had not been sufficiently considered, and the bearers were contented to leave it on a ledge of rock, which projected from the side of the mountain.

* See *Vignette*, page 32.



HE KOKOTI, AN ANCIENT WEAPON OF WAR.



A WATERFALL AT PAPA ROA, ON THE WANGANUI.

CHAPTER XXII.

TE RAUPARAHA AND RANGIHAEATA.

TE RAUPARAHA, the Chief of the Nga ti raukawa, was born at Maungatautari, about 1770. His father, in one of the constant wars which formerly raged, was killed and eaten; he was then a child. His savage conqueror said, that if his infant son fell into his hands, he would make a fine relish for his *rau paraha*, which is a thick-leafed convolvolus, growing on the sand hills near the sea, and formerly used as food. Rauparaha, or convolvolus leaf, therefore, henceforth became his name.

When he grew up to manhood, he manifested such a troublesome and restless disposition, as to render himself an object of fear and dislike to his neighbours, and even to his

own relatives. This feeling was increased by his collecting around him a band of the most worthless characters, whose constant excesses became at last so intolerable, that his neighbours arose, and forcibly expelled him from their tribe.

The first exploit attributed to Te Rauparaha, was his cutting off a Nga Puhi Chief, Waero, and 140 of his followers, on Motu Tawa, a small island in Roto Kakahi. Leaving his friends there, he made his way overland to Taupo and Rotoaira. The people of Motuapuhi sought to kill him, but one of the Chiefs became his friend, and hid him in a food-store, until he could make his escape. He reached the Wanganui, and thence returned to Kawhia, where he gained the aid of Tuwhare and his tribe, who thenceforth assumed the command until his death, when Rauparaha succeeded him. They attacked the Taranaki natives, and took their stronghold, Tapuanikau. At Tihoi they erected a pa, and remained there some time. On reaching the Wanganui, they encamped at the heads for nearly a month, making *moki*, or canoes of the raupo leaf, at Kokohuia. They then quickly crossed the river, and attacked the natives at Purua. The pa was taken, and about forty men killed.

Tuwhare and his party proceeded along the coast as far as Wairarapa, where they killed the Chief, Rore.

In returning, Tuwhare noticed the wreck of a vessel, which made him think that Cook's Straits would eventually become a place of great resort for the Europeans. He therefore advised Te Rauparaha that they should go back to Kawhia, and raise as large a force as possible, and then take permanent possession of the Straits. Hitherto they had merely destroyed the pas, for the sake of plunder. Rauparaha entered into the views of Tuwhare; they therefore went to Kawhia, and having there raised a large force, again returned. On reaching Putiki pa, at Wanganui, they were received very hospitably by a few women, its only inhabitants, their husbands being absent; food was cooked for them. Afterwards they arose and slew their entertainers, and then pursued their journey south. The natives hearing of their coming, took care to remove themselves and their property inland. The party took

up their abode at Ohau, and there they murdered some of the Horowhenua natives. This was the commencement of the war; from his post at Horowhenua, Te Rauparaha made repeated raids against Manawatu. The Horowhenua natives being ignorant of his former murders, brought him presents of food, but he slew the bearers of them. When their tribe, the Moa Upoko, heard of his treachery, they raised a war party of 300 men, and surprised Rauparaha, killing 100 of his followers, and compelling him to flee to Waikanae. The Horowhenua made common cause with the Nga ti apa, who came and fought at Waimea, where they slew Huna, the Chief; Te Pehi and the Ngatitoa were conquered, and they lost 100 men. The daughter also of Pehi was killed and cooked; her body was carried in a *taha* (a bark basket) to Wanganui, and there eaten. Rauparaha's own gun fell into their hands, being taken by *(Paora)* Turanga pito.

This success excited the hopes of Rauparaha's enemies. A force of 3000 men went against him, collected from all the places on the coast. They reached Waimea, the scene of their former success. Turoa gave the hatchet to Turanga pito, to go and murder Te Rauparaha. This great force, however, was conquered by the Ngatitoa and Ngatiawa. The battle was fought on the island of Kapiti. Rangi mairehau, the Chief of Turakina, went to Rangihaeata, being a relative of his by marriage, expecting to be spared; but that Chief cast him on the fire, and roasted him alive. With this exception, he used his victory with moderation, and made peace with the tribes who had fought against them.

Pehi felt deeply the loss of his child, and determined on taking signal revenge; but to do it effectually, it was necessary to have a larger supply of guns and ammunition; for although it was by their guns they had hitherto prevailed—the tribes they fought with not having any—yet even their supply was insufficient; he therefore resolved to imitate Hungi, and go to England. Shortly after the battle, a vessel came to Cook's Straits. Pehi immediately went on board, and sailed in it.

From this time, Rauparaha and his restless companions appear to have been constantly at war. After a series of

engagements, he entirely destroyed the Moa Upoko tribe, and took possession of their district. A war expedition was undertaken against Wanganui; but finding the natives prepared, they did not attack them, but returned and fought with the Nga ti apa, at Rangitikei. Encouraged by their success there, they returned to Wanganui, and fought with the natives, when one of the Nga te rau kawa Chiefs was killed, which made Rauparaha very indignant.

The visits of vessels now became very frequent, and they gave power and importance to Te Rauparaha, who managed to monopolize the entire trade with them, and to become the sole channel by which others obtained their supplies of European goods. Various tribes sent him presents of food. Te Heuheu, the great Chief of Taupo, collected a large quantity of provisions, and brought them to him. Many tribes, of their own accord, grew food for his use; he, in return, sent them presents of rum, tobacco, powder, and guns. He continually increased in influence—all but Nga ti rua nui and Taranaki, courted his alliance. Still Rauparaha continued his wars. He sent two expeditions against Wanganui, one under Watanui, which fought at Rangipo, and there Nga ti ruaka fell. Rauparaha nextat tacked Putiki, and killed many of its inhabitants (some of their bones laid whitening on its plains when I first went there, which I collected and buried). To revenge this reverse, Wanganui raised a war party, and attacked Pakakutu. A meteor fell into the pa whilst they were fighting, which was considered such a favorable omen for the besiegers, that the defenders were disheartened, and the place was taken. Rauparaha was hemmed in on every side, and narrowly escaped being captured.

About this time, Pehi returned from England, having obtained from the thoughtless kindness of those who there saw him, a large collection of guns and ammunition.

Kekeriuga, a noble-looking Chief, who was celebrated for his very fine *moko*, had gone to reside at Arapawa, where he was murdered by the Ngaitahu. Being a great favorite of Rangihaeata, although he had fled on account of his not having conducted himself with propriety towards that Chief's wives,

Rangihaeata sought satisfaction for his death; he fought with the Ngaitahu, and killed a great number of them.

Pehi went to see Tamai hara nui at the Waharaupo, where Hakitara, a Ngapuhi Chief, with a number of his tribe, was staying. This Chief remembering the death of Wairo at Rotokakahi, persuaded Tamai hara nui to let them murder Pehi, as a payment for it; he consented. Pehi and forty of his companions, all great Chiefs, were murdered, although they were the friends of Tamai hara nui, and then his guests. Rauparaha himself had a very narrow escape. He was pursued, and finding his canoe was near being overtaken, when he had rounded a point he jumped into the sea, and dived a considerable distance; then coming up beneath a mass of floating sea weed, he remained a long time with only his mouth above the water, until his baffled pursuers gave up their search. He safely reached Kapiti, with a full determination of having an ample revenge for these treacherous murders, and circumstances too soon gave him the longed-for opportunity.

On the arrival of a vessel called the *Elizabeth*, commanded by a fellow named Stewart, who came to trade for flax, Te Rauparaha offered to give him a full cargo, provided he would convey him, with a hundred of his followers, to Waharaupo. Influenced by the hope of gain, Stewart lent himself as an instrument to accomplish the will of these savages; they embarked, and he sailed direct to the abode of Tamai hara nui. The Captain sent a youth named Cowell* in the boat to invite him to come on board and see his cargo; he asked if they had got any natives in the ship, and was answered, No; they had come direct from the Bay. Tamai hara nui remarked a small burr *(pirikahu)* sticking to their garments, and said, How came it there, if you have come so far. At last, however, he was persuaded, and fell into the snare; he went on board, and was taken down into the Captain's cabin. The natives concealed themselves in the hold. When Te Hiko, the son of Pehi, entered the cabin, he stared fixedly at Tamai hara nui, for nearly half-an-hour, without

* This man is still living: he married a native woman, has a large family, and is now residing on the Waipa.

saying a word; he then approached, and drew back the upper lip of the captive Chief, and said, those are the teeth which ate my father. When the Chief found he had been inveigled on board, and thus fallen into the hands of his deadly enemies, he sent for his wife and daughter, that, as he said, he might not go to the Reinga alone: they promptly obeyed, and came on board.

During the night, Tamai hara nui strangled his daughter, a very beautiful girl, that she might not be a slave; and Stewart, horrified at this unnatural crime, without perceiving his own greater one, ordered the Chief to be tied up and flogged, which act offended even his savage captors, who said he was still a Chief, and not to be treated as a slave.

The following day, Rauparaha landed his men, and after a brave resistance, the pa was taken, and a great number were slaughtered. They returned to the vessel, laden with five hundred baskets of human flesh, which the Captain professed to believe was only pork; some say, that human flesh was cooked in the ship's coppers, and it is not improbable it was so, as the vessel was completely in the hands of the natives; this, however, was denied; at any rate, the vessel must have been a regular shambles of human flesh, and very offensive from such a quantity being on board, for they were four days in reaching Kapiti. On landing, the Chief Tamai hara nui was given up to Te Aia, the widow of Pehi, who took him, with his wife and sister, to her own house, giving up half to their use. They talked so friendly to one another, and she behaved so kindly to him, that a stranger would have taken them for man and wife rather than a doomed captive with his implacable enemy. She used even to clothe him in her finest garments, and deck his head with choice feathers; this continued for about two weeks, until either she had assembled her friends, or thought her victim sufficiently fat for killing. She then suddenly caused him to be seized and bound, with his arms stretched to a tree, and whilst in this position, she took a spear, a long narrow rod of iron, with which she stabbed him in the jugular artery, and drank his warm blood as it gushed forth, placing her mouth to the orifice; he was afterwards cooked and eaten.

Stewart received twenty-five tons of flax for this infamous service, the price of blood, and might have had more, but he would not stay for it. A captain of some vessel, then also at Kapiti, who is said to have been but little better, sailed before him, and carried the news to Sydney, so that on his arrival there, he was shunned, and styled by all—the Captain of the bloody Elizabeth; he was even taken up and tried; from want of evidence, however, or from some flaw in the indictment, he escaped. But though human vengeance did not reach him, Divine justice did. Nothing was ever heard of him afterwards. The vessel was supposed to have foundered on the way to Valparaiso, and all on board perished.

Tute ou nuku, the son of Tama hara nui, too weak to contend with Te Rauparaha alone, went to the great Chief of the Ngaitahu, commonly called Bloody Jack, and solicited his aid to punish the murderers of his parents. The Chief thought so good a pretext for war was not to be neglected by one to whose feelings it was so congenial; a large force was, therefore, speedily raised, and a suitable opportunity soon occurred, when Rauparaha was busily engaged snaring the *putangi tangi* (Paradise ducks) at Kaparatehau Lake, with a party of his tribe, having all their canoes drawn up high on the beach, except one. The enemy came upon them so suddenly, that it was with the greatest difficulty Rauparaha and about forty men, women, and children escaped to the canoe, and pushed off, all the rest were slain; but being encumbered with so many, they made little way. Rauparaha, therefore, compelled about half the number to jump overboard, and those who refused were thrown into the sea by force. The canoe, thus lightened, made way, and though hotly pursued, they escaped, and reached Kapiti. But this restless Chief must have his revenge. He, therefore, lost no time in raising a force. He visited the Nga ti awa, and solicited their aid, which was given; they immediately embarked, and sailed for the Karaka, adjoining to which is a bay called Orau moa, completely shut in by the promontory Karaka at one extremity, and by another at the other, with lofty cliffs between. Here Bloody Jack, with the Ngaitahu, were encamped. One

hundred and forty of the Ngatiawa let themselves down the cliff, but were all cut off. In the morning Bloody Jack went on his way, and Te Rauparaha did not think proper to follow him; he returned to Cloudy Bay. When Bloody Jack and his party embarked, the canoe of Tute ou nuku was capsized, and he was drowned; all the men in it however were saved. When the Chief saw them, he was so indignant that they could save themselves, and yet suffer their young Chief to be drowned, that he killed them all.

Puoho, the Chief of Nga-ti-tama, and Priest to Rauparaha, conducted a small war party of forty, and went by the West Coast, instead of the Kaikoura, to war with the people living on that side. His road was by Waka-tu (Nelson). He reached a small place, which he took, killing some and putting to flight others. The news of this attack was carried to Taiaroa, the head Chief of the place; he and Bloody Jack lost no time in going there with a party of about a hundred. Their wish was not to kill Puoho, for whom they had a regard, but merely to take him prisoner, and spare his men. Puoho and his party slept in two houses, but he himself was outside in the verandah. Taiaroa told his men to try and capture him alive; Puoho, however, would not yield, he fought bravely all night with the enemy. At last one of the party got on a house, and shot him. Hitherto they had not used their guns, wishing to save them. When this was done, Taiaroa pulled off his cap and threw it on the roof of the house to make it *tapu*, and said, here let the fight cease, and made peace. He had the head of Puoho cut off as a *mokai*, a sign of regard, and caused his body to be buried; but when they left, the people of the place who had fled dug it up and ate it.

In the morning, Taiaroa and Bloody Jack returned, taking Wakapiri, the son of Puoho, with them as a slave; he treated him, however, as his son, and afterwards dismissed him with a handsome present of two green-stone *mere*, and a piece of land, as an atonement for his father's death. This was the end of the war, and from that period another power began to be felt, which soon made a remarkable change in that part of the country.

A Missionary had been located at Kapiti, brought by Rauparaha's own son, and he sent that young Chief to preach the Gospel to Taiaroa, and peace and tranquillity ensued. This great change was thus effected.

Some of the young Chiefs had begun to be disgusted with war; amongst these were Tamihana Katu and Matene te Whiwhi o te Rangi, the former being the son of Te Rauparaha, the latter the nephew, the two most influential young Chiefs of their respective tribes. They determined to terminate these continual wars. Having heard of the preaching of the Gospel in the north, and that it was putting an end to fighting there, they resolved to go themselves to the Bay of Islands, and obtain a Missionary for their end of the island—a very bold and hazardous undertaking; for the Ngapuhi were their sworn enemies; on account of their Chief, Te Wairo, whose death had not been forgotten; the recollection of it caused the death of Pehi, and many of their Chiefs at Waharaupo. Still, they determined to go, and much honor is due to them for doing so, for even their own parents were opposed to the step. Embarked in a whaling vessel, they safely reached the Bay of Islands. This was in 1839. Their arrival was most opportune, and evidently timed by Providence, for when their request was refused from the inability of sparing one from the little Missionary band, or the unwillingness of any to proceed to so savage a part, the two young Chiefs declared, they would not return without one, and their constancy was rewarded; for whilst they thus persisted in staying, a fresh Missionary arrived, who had been detained in New South Wales by Mr. Marsden to occupy a vacant post there. Now, said they, the Lord has sent another laborer and his family, one must be spared for us. The Rev. Mr. Hadfield, who then assisted in conducting the Missionary school at the Waimate, volunteered to go. Satisfied with this promise, they returned home, and were speedily followed by their new teacher, accompanied by the Rev. H. Williams, the senior minister, in the Missionary schooner *Columbine*. As there were two great tribes living within twelve miles of each other, the Missionary wisely had a house erected in each pa, where

he alternately resided, and with much patience and perseverance, love and zeal, he persisted, firmly supported by the young Chiefs, who lent all their influence to further his labors, so that soon the hymn was heard instead of the *haka;* and the hand grasped the Gospel of Peace, instead of the deadly gun.

In 1840, *The Tory* arrived, bearing the first settlers sent out by the recently-formed New Zealand Company. Men of family and fortune came in this ship, captivated by the glowing accounts of New Zealand, published by the Company, which said, all was now peace, and cannibalism only lived in remembrance. Had the passengers in that vessel, however, known, they might have seen a column of smoke curling up above the trees of Porirua, where they were then cooking a cannibal repast. Some time previously to the arrival of *The Tory*, a Captain Cherry was murdered by a Porirua native. When the people saw that vessel, they mistook it for a man-of-war, and fancied it came to demand satisfaction for the murder; they, therefore, determined to take payment themselves beforehand, to show the English they had nothing to do with the crime. It appears that poor Captain Cherry's feet had been held down by a slave, whilst his master killed him. Maori justice fell on the former—he was killed and eaten, whilst his guilty master escaped.

The New Zealand Company made land purchases in various parts of the straits at Taranaki, Wanganui, Port Nicholson, and Nelson; but, unfortunately, not being acquainted with the sub-divisions of property or the language, they fancied they were purchasing far more than the natives either intended to sell or possessed the power of parting with. The vague and unsatisfactory way in which these purchases were made, were productive of serious evils, constant disputes arose, the claims were disallowed, and the settlement of the land delayed. It is not necessary now to resuscitate the remembrance of them.

Hitherto Rauparaha had lived on terms of amity with the Europeans. He derived his strength in a great measure from that intercourse, and therefore it was his interest still to maintain it. He now came into collision with the settlers. The

subject is a painful one, and fain would I pass by it unnoticed; but this cannot be done. The views taken on the subject vary. The fight at Wairau has been differently described. The following account is chiefly from the lips of a native who had no sentiments in common with those concerned; and as he received it from one who was in that encounter, it may be regarded as an impartial narrative; and also explains some points which were before inexplicable.

It commences with stating, that an angry feeling was excited in the breast of Rangihaeata, on account of the result of a trial. A native woman was supposed to have been murdered by some European, and there appears much reason to think the supposition was correct; still, there was not sufficient evidence to convict him: he therefore escaped. This woman was a connexion of Rangihaeata, and he viewed the acquittal of the accused as a sign of the judge's partiality towards a countryman, and could not forget it. Shortly afterwards it was told him that the Europeans were surveying the Wairau Valley. He exclaimed with indignation, this is the second time they have wounded me; they murdered my relative, and now they are taking my land; they are seeking a quarrel with me. The Company professed to have bought the Wairau, but the natives disallowed the purchase. He therefore went and told Te Rauparaha his uncle, and said, Let us go and send the surveyors back to Nelson, to the place which they have really bought; but Wairau I shall not part with. They therefore crossed over the Straits, and commanded the surveyors to leave, as the land was not sold. The Europeans said it was. Who then, answered Rangihaeata, could sell my land? They said it had been sold by other natives. He denied having had anything to do with the sale. They replied, It did not signify whether he had or not; the land was theirs. This greatly exasperated the chief. He ordered his men to take all the things belonging to the surveyors out of the temporary building they had erected, and to be careful and leave nothing belonging to them in the house, and then commanded them to set it on fire. The Europeans threatened Rangihaeata, and told him he would be hung.

The Chief then visited one of his cultivations on the Wairau; and the Europeans returned to Nelson, and made the Company's agents acquainted with all that had taken place. A warrant was at once issued by the police magistrate for the apprehension of Te Rangihaeata and Te Rauparaha. The magistrate himself, Captain Wakefield, the Company's agent, a Captain England, and several other chief settlers, with some constables, about thirty altogether, went to execute the warrant. When they reached the Wairau, they found the natives encamped on the opposite side of the river; they called for a canoe to cross in, and one was immediately furnished them. On reaching the spot where the natives were sitting, the magistrate demanded of the chiefs their reason for burning the surveyors' hut? They replied, they had no business on land which did not belong to them, and which had not been sold. The magistrate was extremely angry, and said, you have done very wrong to burn the house. Rangihaeata replied, there was nothing English in it; the *toetoe*, or flags of which it was built, and the poles were all taken from my own land; there was not a single stick of it English; everything belonging to the surveyors he had caused to be carefully removed outside the house, because he well knew how fond the Europeans were of law; and so truly you have come to try me for my toetoe. If, indeed, you had bought the land, that would have been quite right, but this is a foolish affair altogether. This greatly incensed the magistrate, who cried to Te Rangihaeata, and said, the Europeans would soon hang him. The chiefs did not understand the threat, until a woman who could speak English explained it to them. Rangihaeata replied, Very well, hang me on my own land. My relative was killed by you English, and therefore you may as well kill me also upon my land. You told me no European could go on land not belonging to him, yet I now see the European is false—he takes land not belonging to him. I am to be hung, but you are not. The magistrate, more incensed, cried to his followers fire, a gun went off, and shot a woman of Rangihaeata. Then Rawiripuaha exclaimed, now the law for us is clear. Tamai hengia ran to the place where their guns were laid, and Rangihaeata went away from

fear; but Te Rauparaha turned and said, "*Ka awe te mamae,*" (a chief's exclamation before battle—alas! the pain). Te Oro ran with his hatchet, and threw it at one of the Europeans, who fell into the river. The Europeans tumbled one over the other into the canoe in trying to cross; those who succeeded in getting over first, escaped; the last fell into the natives' hands. Captain Wakefield and all the gentlemen were taken. They were not killed, but when Rangihaeata returned, he bid them kill all, as a payment for their relative the woman; for he said that he had been told in all the European battles, they never injured women; therefore, let them die as a payment—all were killed. They then embarked in their canoe, and crossed over to Otaki.

This melancholy event caused deep gloom to rest on the little settlement of Nelson, and for a time retarded its progress. On the arrival of Governor Fitzroy, at Waikanae, he summoned Te Rauparaha and Rangihaeata to meet him. He heard their statement, and having previously been acquainted with that of the settlers, he reproved them for their cruelty in putting their prisoners to death, after they had surrendered; but told them that as the proceeding of the settlers, and especially of the police magistrate, was altogether unjustifiable and illegal, he should not demand satisfaction for it; but he solemnly warned them to beware for the future. It is a pity the Governor was not acquainted with native customs; otherwise he would have claimed the district as having been paid for with blood; this was what the Chiefs themselves expected. It would have asserted our power, and made a salutary impression on the native mind, for it is a fixed custom amongst themselves, and in after years, when the Middle Island was sold by Taiaroa and the descendants of Tamaiharanui, Rangihaeata himself demanded part of the payment for the blood of his relatives Pehi and his companions, who were murdered at Waharaupo, and their claims were allowed by Governor Grey.

The not doing so, made that Chief entertain a very low opinion of British power. He is reported to have said, "*He paukena te pakeha,*"—The Governor is soft; he is a pumpkin.

After the Wairau affair, Rangihaeata went up the Rangi-

tikei. Two Wanganui Chiefs pursued after him, and had they not been dissuaded by others, would certainly have taken him prisoner, and given him up to the Governor, for they had no love for him.

When the disturbances three years later broke out in the Hutt, he went and put himself at the head of the* hostile natives. Rauparaha remained neutral, but having so many of his relatives engaged in the war, who in the native style continued to hold intercourse with him, he was suspected, and the Governor ordered the Captain of the *Calliope* to seize him, which was no difficult matter, as he continued to reside in his house close to the sea-shore. A boat's crew quietly landed one evening, and carried him back with them to the ship.

Although an old man, Rangihaeata accompanied the natives in all their skirmishes, and lived with them in the depth of the forest, and in their fastnesses. Before he left Porirua, (travelling at that time being stopped by the natives,) I saw him, having been brought before that savage Chief. He expressed himself very bitterly about the conduct of Government, and especially alluded to the burning of a church and burial ground belonging to the Hutt natives. It was indeed an unjustifiable and wanton act committed by a constable, who had no proper officer to superintend him. He called the Europeans a murderous race. He was reminded of his own acts, and told that the Europeans were afraid to commit murder, from the fear of God. He said it was false; and as for God, he was a god himself, and thrust out his tongue,

* When Rauparaha heard that Rangihaeata intended to fight with the Europeans, the following angry conversation took place between the two Chiefs:—

E mea ana te Rauparaha ki a Rangihaeata Haere koe ki te maunga kia waka pongia ki te ahi rarauhi. Rauparaha said, go to the mountain, that you may be smoked to death by wet fern, alluding to his having to encamp out in the depth of winter, and use wet fuel.

Te mea ana a Rangihaeata haere koe ki te moana kia waka puarutia ki te tokanga kai maoa. The answer given was, go you to the sea, as a relish for potatoes, alluding to the custom of placing some fish or flesh on the basket of cooked pototoes, as a relish, and to his being taken prisoner.

which quivered like a serpent's, to an unnatural length, and rolled his bloody eye-balls like a demoniac.

A large British and native force was raised, and he was attacked in his pa at Paua-taha-nui, and driven from it; thence he took up a post on a mound in the middle of the forest of the Horokiri Valley, called Remutaka. With some loss he was driven thence, and conducting his men along the heights of the mountains in the depth of winter, supporting themselves chiefly on *pitau*, (cooked fern tree,) he safely reached Poroutawao, although pursued by a very large force. The spot he selected was so shut in by swamps, that it was thought most prudent to leave him there.

Rauparaha remained a prisoner for nearly two years. The writer saw him on board the *Calliope*, a few days after his being taken. He was well fed and kindly treated, and had a large cabin given up to him; he appeared in good spirits, and did not seem to repine at his lot; in fact, he became strongly attached to Captain Stanley, an open jovial British sailor, and afterwards, when released at Auckland, he left all his valuables in the Captain's charge, and whenever the *Calliope* came near his residence, he showed Captain Stanley, in every way which laid in his power, his attachment to him. The old Chief on returning to his tribe, did not feel that he had been degraded; neither was there any diminution of his regard for Europeans. The Governor wisely gave him several handsome presents on his departure, and from that time to his death, he quietly resided amongst his people, and invariably might he be seen at the daily service, morning and evening, dressed in a captain's naval uniform. He seemed to view the rapid advance of his tribe in the arts of civilization with the greatest satisfaction, as well as the progress of the children in the schools.

In November, 1849, the old Chief expired, at Otaki. He was not baptized, and although his son wished the burial service of the Church to be used at his funeral, the minister did not feel himself justified in doing so. It was, however, used, a lay member of the Church Missionary Society from Wanganui opportunely passing through the place, read the

service over him; and thus terminated the eventful life of this New Zealand warrior.

In stature, he was not above five feet six inches; but his countenance was striking;* he had a Roman, or *hooked*, nose, an eagle glance, which read the thoughts of others without revealing his own, and a look which clearly marked his dauntless bearing; it seemed impossible to take him by surprise. His being long accustomed to command, gave him a dignified demeanour; and his fertility in expedients, a cunning, or rather shrewd cast of countenance. Even when clad in a blanket, few could look at him without being impressed with a feeling that he was no ordinary person.

The character of this Chief has been variously drawn. The settlers in general viewed him as everything bad, most treacherous, and deceitful; but this opinion was not founded on their personal acquaintance with him, so much as from report. The whalers and traders, who had the best opportunity of being intimately acquainted with him, and that, too, at a time when his power to injure was the greatest, invariably speak of him as having ever been the white man's friend; he always placed the best he had before them, and in no instance have I heard of his doing any one of them an injury. Speaking of him to an old whaler, he said most emphatically, *that he never let the white man who needed want anything he could give, whether food or clothing.* In fact, his natural sagacity told him that it was his interest to make common cause with the Europeans, for it was through them he acquired *the sinews of war*, guns, powder, and shot, and everything else that he required.

In latter days, when the influx of Europeans became greater, and they held permanent possession of his land, without making common cause with him, as the whalers had done, but often treating him in a slighting way, it is natural to suppose that he would regard them with more suspicion than attachment; and so should we also, had we been in his place. That he was a savage conqueror and cannibal, guilty of many enormities and unmerciful deeds, must be acknowledged, but it must

* It is remarkable, that most great conquerers were small men;—Alexander, Cæsar, Napoleon, Wellington, &c.; and the eye and nose alike in all.

also be remembered, that he did not possess that light which we do; and whenever his deeds are put alongside of those committed in civilized and Christian warfare, for which have we the most reason to blush?

Sir George Grey, by his kindness and presents, drew Rangihaeata several times from his retreat at Poroutawao, as a tiger from his lair, and when he thought he had conciliated his regard, and secured his friendship, he asked him to sell Waikanae. It would have been a subject for an artist to picture the indignant looks of the Chief; he flatly and rudely refused, telling him to be content with what he had got. "You have had Porirua, Ahuriri, Wairarapa, Wanganui, Rangitikei, and the whole of the Middle Island given up to you, and still are not content; we are driven up into a corner, and yet you covet it." Chagrined and disappointed, the Governor took his leave. He, however, was most highly esteemed and honored in his departure, by many tokens of regard and interesting addresses from those very natives, though they refused to accede to his wish and part with their land.

The earliest visit paid Rangihaeata after the war, was by Lieut.-Governor Eyre and myself. He was still at Poroutawao. A long narrow low strip of land, running through deep swamps, led to his retreat; the name of the place aptly describes it, being a cork, or stoppage to war, and few would like to draw it out.* The pa was on a mound, the only one in the vicinity, and strongly fortified in the native style, with thick lofty posts deeply sunk in the ground, and bound together with a *huahua*, or connecting pole, running round, at the height of about ten feet from the ground. Inside the outer fence, there was another, behind which the defenders could post themselves, and take aim through the outer one. The pa was divided into a number of small courts, each equally defended, and connected by very narrow passages. We found the Chief with his wives and head men assembled in the chief court, or *marae*, sitting on mats in

* *Poroutawao* means the remains of a bird caught in a snare, and partly consumed by dogs, in the wilderness; but the common pronunciation *Puru tawa* bears the signification I have given.

front of his house; fresh fern was strewed on the ground, and new mats laid on it for us. We were received with great respect, and welcomed with a loud *haeremai*. We sat down on the Chief's right hand, and conversed on various subjects, until we were invited to enter a neighbouring house, where no one followed us, except a neatly dressed and good-looking lady, who was appointed to wait upon us; this is Maori etiquette. We found a kind of table formed of two boxes, one placed on the other, with a new red blanket thrown over it, and a form similarly covered in regal style; on the table was placed a dish of good fresh-baked cakes, another containing sugar, a knife, spoon, and two basins, one nearly allied to a wash-hand basin in size. The lady then brought a tea-kettle, and filled our cups with an infusion of mint, which she called tea. The wash-hand basin was, of course, placed before the representative of Majesty, who viewed with dismay its enormous capacity, which being given him from respect, he could not well avoid draining to the bottom. After enjoying the Governor's perplexity, when the lady left the room, I emptied the contents of our bowls into a calabash, from which one of our natives was drinking. Our repast being ended, we returned to the Chief, and sat by his side. The Governor requested me to ask the Chief to sell land, as has already been said, when Rangihaeata gave a savage look of defiance, thrusting out his tongue, and rolling about his eyes in such a way, that his Excellency, who had never seen such a display before, stared with amazement, and evidently felt anything but at ease.

It need not be said that his land negociations were speedily terminated, and the Governor and his attendants were soon threading their way back along Rangihaeata's swamp-girt road.

He is now an old man, with a head white as the top of Tongariro, and with a spirit somewhat resembling that volcano, always fuming. His white hair strangely contrasts with his bronzed features, and highly tattooed countenance.

He remains unchanged in his views, and will doubtless continue so during the short period still remaining for him on earth. His countenance has not the marked character of Te Rauparaha's, neither does he appear to have equalled

his relative, either in wisdom or courage, or nobleness of deportment; still he has been a wonderful man, and guilty of much crime, and will be little regretted when he is taken away.

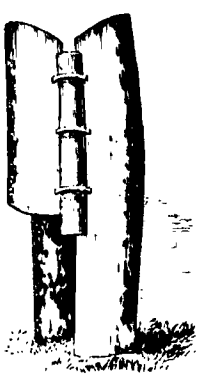
The word *Rangihaeata* means the morning sun-beam.

The following song was sung, to show that the deceitfulness of Te Rauparaha was known:—

Taware mai, te tangata taware mai,	Deceive, deceive the man,
Pokipoki mai, te wahine pokipoki mai,	Flatter, flatter the woman,
E mahi, te mahi, koua, mahia,	Work, work it is done,
E moe, te moe, koua horahia,	Sleep the sleep, the object is,
Ina matara huria kenei.	Spread out; it is manifest.

He Puha or Jeering Song on Te Rauparaha.

Haere atu ki te pai,	Go and find out the
A te Paraha,	Good of Rauparaha,
He pai ranei; he kahore ranei,	Is he good, or is he bad?
He waka te watewaia, kuaka	He is a deceiver,
Kia ware, e-kia ware.	Don't forget, don't forget.



A FRAME TO DEPOSIT CORPSES IN UNTIL DECOMPOSED.

ATENE, OR OAWITU, A VILLAGE ON THE WANGANUI.

CHAPTER XXIII.

HONE HEKE.

THIS Chief belonged to the Nga puhi tribe: he married the daughter of Hongi, and was one of the early converts to Christianity. He distinguished himself by his knowledge of Scripture, and consistency of conduct, until the assumption of British authority in 1840. Listening to the insidious representations of unprincipled foreigners, then roving about the country, he conceived the idea that the British Government intended to make slaves of the Maori. His first great display of anger was occasioned by a flagstaff, which was erected on the height above Kororareka to signalize ships. This, he was

told, was the sign of their being reduced to slavery. He, therefore, went and cut it down (July, 1844).

Captain Fitzroy, the Governor, sent for some military from Sydney, about 180 of the 99th Regiment. On their arrival, he held a meeting with Heke, Walker Nene, Moses Tawai, and others; the latter offered to be surety for Heke's good behaviour. They said, if the soldiers were sent away he would be peaceable, and if not, they would then make common cause with the Government. The Governor agreed, and sent the soldiers back; they returned grumbling and disappointed to Sydney. At the Governor's request, ten muskets were given up, and laid at his feet, who, satisfied with this proof of submission, returned them to their owners. This act of the Governor's was found great fault with, but it was a very prudent one, for had he taken his little troop inland, it could have done nothing, but, unsupported by native allies, it would doubtless have been cut off by Heke's ambuscades. As it was, the Governor secured valuable allies, who afterwards contributed to the final success of our arms.

This peaceable state was, however, of very short duration. Heke again listened to the tales of men ill-affected to the British Government, and a second time he went and cut down the flagstaff. Another was erected, sheathed with iron, six feet high, and protected by a block house and twenty men. Walker remonstrated with Heke, but he insulted him, and proceeded in his hostile course. Many acts of plunder were committed on the settlers. In February, 1845, it became evident that another attack would be made on the flagstaff; the block house, therefore, was further strengthened, and Captain Robertson, of the *Hazard*, was sent to protect the town of Kororareka, which was menaced by a force of near 800, under the command of Heke and Kawiti, who had joined him with all his men.

Walker and several other Chiefs met Heke a day or two before at the Waimate, and told him, if he persisted in his hostile course, they should join the Governor. Heke said, he had heard that the snake, whose head he had cut off, had grown into a monster, with many mouths, and that he was

anxious to see the strange sight,—alluding to the flagstaff and loop-holes in the block house.

This large force encamped about a mile from the town, out of the range of the *Hazard's* guns. Several skirmishes took place, Lieutenant Philpott was taken prisoner; they took away his pistols, but, having danced the war dance around him, they returned one pistol, and good humouredly let him go, bidding him take more care of himself for the future. On the Sunday, one of the Missionaries went and preached to them from James, whence came wars and fightings. When he had finished, Heke bid him go and preach the same sermon to the sailors and soldiers, who equally needed his warnings.

On the evening of the 10th of March, Heke went with a party of 200 men, and placed himself in ambuscade near the block house, whilst Kawiti, at the head of a similar number, advanced upon the town, not to injure the settlers, as he afterwards said, but to draw off the attention of the sailors from Heke's attack on the block house. About four o'clock in the morning of the 11th, the inhabitants of Kororareka were aroused by the sound of musketry. Kawiti was making his descent upon the town, when his course was arrested by Captain Robertson, at the head of about twenty-five men, who defended a narrow defile against an overwhelming force. A sharp encounter took place, in which six or seven of the sailors were killed, and as many more wounded, amongst whom was the Captain, who had suffered so severely that his life was at first despaired of; but he eventually recovered. He showed great bravery, and killed several with his own hand. Kawiti lost near twenty men, and amongst them several high Chiefs, and he had many wounded.

Heke succeeded in taking the block house, and cutting down his enemy, the flagstaff; he then danced the war dance with his men on the hill, in token of victory.

The natives finally gained the day, and the explosion of the gunpowder magazine induced the British to evacuate the town, which was safely effected under the guns of the *Hazard*. The natives themselves appeared surprised at their victory and at the abandonment of the town, which they for a long time for-

bore entering. Afterwards they did so, and plundered the place, which they never would have done had it not been thus deserted by its inhabitants; but at the same time, they manifested a degree of forbearance and humanity which, under similar circumstances, we seldom find displayed by more civilized combatants. They allowed the inhabitants to re-enter their houses, and carry off their valuables, and Heke even sent a female and her child under a flag of truce to the vessels, which had received the houseless townspeople. The Bishop and one of the Missionaries landed, and buried the dead. The Roman Catholic Bishop also was equally active. The Maori then burned the town, but carefully spared the Mission-house and Church, with that of the Roman Catholics. The Governor's testimony was, that acts of a chivalrous nature were performed by them, and their forbearance towards the settlers, and especially the Missionaries, after the conflict, was remarkable.

The result of this war was the increasing the military force, and the opening of a regular campaign. It caused Walker and several others to declare themselves in favor of the Governor. He promptly mustered 250 men, and came to the Waimate, as early as March 19th, and when Heke's friends advised him to join them, he said, "That man has despised our words, who are much older than himself, and ridiculed our threats. Who is he, or what is he, that he should thus trample underfoot the advice of his fathers. He has always been troublesome, but latterly he has become unbearable. If we do not oppose him, he will soon tyrannize over those who have fed and nourished him, and we shall no longer have peace." He wrote to the Governor and told him he had come to fulfil his promise, and aid in putting down Heke.

In April, H.M.S. *North Star*, and two transport ships, arrived in the Bay, with 300 men. Pomare was taken on board, and kept as a prisoner. Afterwards the troops were marched into the interior to join Walker. On reaching Mawe, where Heke had built a strong pa, an engagement took place. Kawiti was nearly taken; he feigned death, threw himself down, and the enemy passed and repassed him, but he escaped. The troops, after a gallant resistance, gave way.

On the 3rd May, 420 men were landed at the Bay, they were marched inland to attack Heke, who had retired with the other Chiefs to a pa at one of the extremities of the Bay. The *North Star* also proceeded there. A fruitless attack was made on the 8th of May.

The troops had only brought three days' provisions with them; and had it not been for Walker's liberal supply, they would have been famished. Ruhe, a neutral Chief, had provided a supply of pigs and potatoes for Heke and the soldiers. The road to the latter laying through his camp, he asked permission to drive his pigs for the soldiers. This was, as a matter of course, immediately granted. Heke abandoned the pa, and the troops also retreated to the coast, with the loss of fifteen killed, and thirty-seven wounded.

Heke sent a message to the British Officers, to say that their dead should have a Christian burial. He accordingly sent for a Missionary, who performed that melancholy duty. The troops were re-embarked, and returned to Auckland.

In June, a large body of six or seven hundred men, under Colonel Despard, attacked Heke at Taiamai, where he and Kawiti had built a strong pa. On hearing of this great force, Heke tried to conquer Walker before he could join it. In this, however, he failed, and received a severe wound in the thigh. Colonel Despard stated in his dispatch, that one-third of the men actually engaged fell in the attack.*

Before the fight, Walker's men joined in singing a hymn and in prayer for the success of the troops. The native Christians in the pa did the same also, and though our men in this respect were wanting, still it was afterwards found there were amongst our poor fellows who fell, those who committed their souls to God before they rushed into the fight, and many others who were greatly encouraged by hearing the solemn prayers of the natives in their behalf.

The bugle which sounded the attack, was only eight minutes before it again sounded the retreat, and in that brief space of time, one hundred and twenty of our men entered eternity!

* Colonel Despard is reported to have said, before he left Sydney, that he would either take Heke alive or dead, or fall in the attempt.

amongst whom were Lieutenant Phillpott and Captain Grant; these the Missionary buried in the church-yard at the Waimate. The body of the latter was only recovered after the place fell, having been buried by the natives.*

Afterwards, when the artillery was brought to bear on the pa, it was taken. When the news reached Auckland, the inhabitants for a time were panic struck, and almost expected to see the enemy at their doors.

Heke then built another strong pa, called Ruapekapeka, which was considered a masterpiece of Maori fortification.†

After much skirmishing, in January 1846, the pa was taken possession of. On the Sabbath, the defenders retired outside, to the part the furthest removed from the besiegers, while they held their service, to be out of the way of the balls: this being discovered, the troops entered the place before Heke's men could return, and the pa fell. He retired to the interior, where he continued to reside in his native fastnesses, secure from pursuit. After having made an honorable peace, he lived in quiet until his death, which took place in 1850.

However mistaken Heke's views may have been, yet he can only be regarded in the light of a patriot. His moderation in prosperity, and the total absence of vindictiveness and cruelty in war towards those thrown into his power, will always tell in his favour. It is to be regretted, that he was made the dupe of designing men, and worthless characters; but making allowances for his only partially enlightened mind, his faults will not be sufficient to eclipse the glory which he has gained in so successfully combating with those who possessed all the skill and resources which military science could bestow. The Governor wisely made peace with the insurgents.

Some time afterwards, Sir Everard Holmes, Commander of the *North Star*, paid Kawiti a visit. He said, "Well, Kawiti, it is peace now." The old Chief replied, "Well, it is for you

* A report was circulated that Captain Grant's body had been partly eaten, but it was totally untrue.

† A model of it was made by Colonel Wynyard, and sent to the Great Exhibition.

gentlemen of the big guns, to say if you have had enough. We have. Let there be peace then."

Thus ended the first, and we trust the last, war in the north of the Island, between the European and native races. However much it may be lamented, we cannot but regard it as one of those events which, in the course of Providence, has been overruled for the establishment of a permanent good understanding between the two races. At first, the aborigines were despised, afterwards feared, and at last respected.

The natives were surprised when they found they were at liberty to occupy their former lands, which by their own customs had been forfeited; to this moderation of the Governor, is mainly to be attributed the good understanding which has since prevailed.

This war, when contrasted with their former savage ones, prior to their embracing Christianity, is remarkable for the entire absence of unnecessary acts of cruelty, and even for many instances of a kindly feeling towards their foes, which showed most clearly how great a change the mild precepts of the Gospel have effected in the native mind.

The Governor afterwards met Heke, who presented him with his green stone *mere*, which is now preserved in the British Museum; and shortly afterwards he began to decline in health, and died. He was only about forty years of age. His body laid in state, decorated in the native style, for some time previous to its interment, and was visited by most of the natives of that part of the Island.

Kawiti, the other Chief, died about 1853, having previously embraced Christianity, and been baptized.

TAPOUKA, a great Chief of the Middle Island. The whalers gave him the soubriquet of Old Wig. He was celebrated for his great cunning, as well as courage. Formerly the Dusky Bay tribe was very numerous, it is now all but extinct. This wily Chief adopted the following curious expedient to surprise and destroy a more numerous tribe than his own. He dressed up some of his men in seal skins, and sent them into the vicinity of the enemy, carefully planting his men in ambush

inland, sufficiently near to command a view of what was going on. The natives, unsuspecting the snare, saw these pretended seals sporting about in the breakers, and came out to catch them. When the whole tribe was thus drawn out, and whilst intent on their supposed game, out rushed Old Wig and his tribe, and cruelly massacred them; some fled to a neighbouring island, to which they were pursued, and there killed in the caves in which they sought to conceal themselves. My informant saw their bones still remaining, a monument of this cruel adventure.

Tapouka died of the measles about 1833. He was related to another great Chief named Bloody Jack, one of the principal men of the Ngai tahu: he was one of the Chief supporters of the whalers, and through them became possessed of considerable wealth. In imitation of the Governor of New South Wales, where he had repeatedly been, he kept a number of men drilled and clothed in old uniforms, which the Governor gave him; and when any Europeans visited him, these were duly drawn out before them. He also had a vessel of his own, which was commanded by one of his European friends. He made common cause with the whalers, in all their quarrels, and they, in return, lent him their aid, and thus enabled him to obtain the mastery over the neighbouring tribes.

Tute ounguku, the son of Tama hara nui, invoked the aid of Bloody Jack to revenge the death of his father, who was murdered by Te Rauparaha. That Chief was surprised by Bloody Jack, and nearly all his party cut off; Rauparaha himself had a very narrow escape of falling into his hands; he fled in a canoe, to lighten which he threw twenty men, women, and children into the sea. This Chief lost his life in returning from the Kaikoura in an open boat, in company with a young Chief named Topi, who was in another boat. Bloody Jack took an inner passage in the dark, and was capsized in the surf, and although his companion was called to come to his aid, he most unfeelingly refused, being indignant at Bloody Jack's having appropriated a larger portion of money received for the sale of land than he was entitled to. He, therefore, perished.

It appeared as though the electric telegraph had found its way to New Zealand, for no sooner had the war broken out in the north, than hostile symptoms were simultaneously displayed in the south.* A few of the natives who lived in the Hutt, and had cultivations there, were ordered to quit without much ceremony and favor being showed them. They were told the land had been sold by Te Rauparaha; they also claimed a right to it, but their claims were disallowed. After much disputing on both sides, a military force was stationed in the midst of their cultivations. The Governor sent me as an ambassador to the disaffected natives, who were then encamped in a dense forest, to say that if they quietly left, he would see they had compensation given them for their crops. Kaperatehau, the principal Chief, agreed to his terms, and promised to leave the following day. Unfortunately, in the meantime, a constable set fire to their village, burnt their houses, their neat little wooden church, and even the fences around their graves. This wanton act greatly exasperated them: during the night, they revisited the site of their late homes, dug up all the bones of their dead, and carried them off into the bush. The Governor again sent me to speak to them. I found their late peaceable feelings had disappeared; they pointed to a heap covered with branches, and, lifting them up, I saw the remains of the dead. They told me, there was an end of peace. I left, and reported their words to the Governor.

To make a beginning, Rangihaeata gave a tomahawk to two young men, and bid them go and murder some European. They obeyed, and killed a poor fellow and his son named Gillespie, who were quietly at work when they were surprised. Such was the native custom. Before dawn on the 16th May, 1846, an attack was made on a party stationed at Bouleott's Farm. The bugler, quite a lad, was struck by a tomahawk on the right arm, whilst sounding an alarm. The brave youth imme-

* When Ohaiawai was attacked, and so many of our brave countrymen fell, long before the news reached the settler in the south, I saw in the interior several neatly-constructed models of the pa and its defences, made with fern-stalks, to show the way they had gained the victory; these had been made by messengers sent from the north, to publish their success to those in the south.

diately took the bugle in the left hand, and continued to blow, until a second stroke cleft his skull in two. The men rushed from their sleeping quarters, and made a gallant stand, drove back the enemy, and maintained their post, with the loss of six killed and four severely wounded. The officer in command, Lieutenant Page, showed great courage and self-possession on the occasion, otherwise he and the little band must have been inevitably cut off. Such was the beginning of the war. Makaku, a Chief of the Nga ti rangi, on the Upper Wanganui, was then on a visit to Wellington; being importuned by Rangihaeata, he joined the hostile natives, and virtually became their chief leader. They constructed a strong pa at Pauatahanui, near the furthest extremity of Porirua Harbour, and against that point the efforts of the military were next directed. The hostile natives, however, finding it was commanded by the cannon, abandoned it on their approach, and selected a more tenable spot in the Horokiri Valley. There the next fight took place on the 13th August, 1846; several of our men fell in gallantly storming the heights on which it stood.

The Chiefs then conducted their men along the mountain ranges to Waikanae, and after several skirmishes, in which a few prisoners were taken, and one, to our disgrace, hung for defending his native land, the enemy reached Poroutawhao, where Rangihaeata remained secure amidst the swamps which surrounded the place. Mamaku there left him, and returned to Wanganui, where he tried to raise a force to aid his former ally. He came down upon the town with about eighty men, but the Nga ti Ruaka and Putiki natives came forward and defended it. The inhabitants, to mark their gratitude for this seasonable protection, gave the Head Chiefs a public dinner. Before Mamaku and his people left, he said, "This coat is small, but I shall return at Christmas with a warmer one," intimating that he would then come with a larger force, and attack the town.

The Putiki Chiefs, Hoani Wiremu and Te Mawae, aware of the critical position of the little settlement, which then had scarcely a population of two hundred, immediately wrote to

Government, and recommended the placing of a military force at Wanganui, for its defence, and without loss of time, for Mamaku would certainly return again with a larger force. Their advice was taken, and about Christmas a detachment of the 58th, under Captain Laye, arrived, and a stockade was made, the Putiki natives giving their assistance in cutting the timber required.

In April, one of those unforeseen events occurred, which unfortunately interrupted the good understanding which had hitherto existed between the military and the Nga ti Ruaka. A young midshipman, who, with Lieutenant Holmes, of the *Calliope*, was stationed at Wanganui, in commaud of a gunboat, had employed an old Chief named Hapurona, to make him a Raupo house, for which, when made, the boy (for he was nothing more) refused to give the stipulated price, and in joke pretended to be very angry; he pulled out a pistol, and, with pretended fierceness, threatened to shoot him, unfortunately it went off, and the ball entered the Chief's cheek, and lodged somewhere near the ear. The native thought it was done on purpose, and it was regarded as a wilful murder. The military, instead of holding an open court of enquiry, took the youth into the stockade, and shut the gates; this confirmed them in the idea that the act was intentional.

On the evening of April 18th, 1846, a party of six young men, or rather boys, the eldest not being eighteen, and the youngest only twelve years old, relations of the wounded Chief, in order to have payment for blood,* and bring on a

* *Blood.*—The shedding of blood was always considered a most serious thing, although but a drop were shed, and that too of a person in the wrong, from being before the aggressor he became the aggrieved, and required an atonement. As an example, if a man caught a person in his karaka grove, stealing the fruit, he could demand a compensation for the theft; but were he to strike the offender, and cause a single drop of blood to flow from a scratch, native law would adjudge that karaka grove to the thief, as a payment for the drop of blood; and were not the owner to resign the land to him, the tribe of the thief would feel itself called upon to maintain his right to it. A gentleman entering my house, knocked his head against a beam and cut his eyebrow, so that blood flowed; the natives present deplored the accident, and said that, according to their law, the house would have been forfeited to him, and as they were of his party, it would have been their duty to have seen it given up

war, went to the house of an out-settler, and struck at him behind the neck with a tomahawk. The wound was not very severe, the man being tall, his young assailant could not reach him. He went into his house, and the miscreants were on the point of fleeing, when they beheld their intended victim running away, having escaped from a back window, and abandoned his wife and six or seven children to certain death; had he possessed a grain of courage or feeling, he might have driven them away, or defended his house until help arrived, for he possessed a double-barrelled gun. No sooner did he abandon his helpless family, than the fellows began to assault the house. The poor woman put her two eldest children out of the back window first, and then the others; following them herself the last, and leading one of the youngest by the hand. The miscreants immediately they saw her, split her skull with the wood axe, and that of her child as well; they then ran after the others. The eldest boy and girl each carried a baby; they struck the poor boy down. He had succeeded in concealing himself, but when he heard his mother's cries, he ran to her aid. The babe he carried, rolled into the fern, and as it was growing dark, escaped observation. They next cleft the skull of the eldest daughter. She fell and covered an infant which belonged to a relative, which thus escaped; another poor girl was likewise killed; two of the young children ran into a swamp, and concealing themselves amongst the flags were not seen. The natives plundered the house, and set it on fire.

In order to involve the Mission natives (who were always well disposed towards the Europeans) in a quarrel, and to make the latter think they had committed this murder, the murderers dropped different articles taken from the house along the road leading to their pa, and then fled up the river.

to him, as every one present was affected by his blood being shed. In the same way, even if a canoe should be dashed on shore in a storm, and the owner's life endangered, he thereby acquires a title to the spot he is thrown on. When blood is shed, it is the duty of every one related to the person who has suffered to seek for revenge. It does not matter whether it be the individual who drew it or any one else belonging to his tribe; but blood must be shed as an atonement for blood. This was one of the most fertile causes of war in former days. There were then no cities of refuge for the manslayer to flee to for safety, and his act endangered the lives of every one in his tribe.

The murder made a great sensation, but no one ventured there that night to see what had been done. The following morning, several of the settlers, officers, and Putiki natives, with the schoolmaster of the Mission Station, went to the scene of this tragedy. They met the two children on their way to the Mission-house, and afterwards found the eldest daughter, to their amazement, still alive, with the baby in her lap, covered with her blood, although the cleft in her skull extended full six inches from the bridge of the nose to the forehead. The cold of the night staunched the blood and saved her life. She afterwards recovered, but had a fearful bright red seam, nearly a third of an inch wide; a lasting remembrance of that dreadful night. She and the two infants with the corpses were brought to the town. The timid man stated, it was at his wife's request he left her to seek for aid, as she had no fears of their injuring her, but this was contradicted by his daughter, who said, her poor mother entreated him with tears not to abandon them. Immediately the natives heard of the murder, Hoani Wirimu and the Putiki Chiefs held a meeting; they resolved to capture the murderers, as the best way of proving their innocence of the crime.

They crossed over the same night, and made the officer in command acquainted with their intention; he strangely refused his consent, but by the advice of his brother officers, at last did so. Hoani Wirimu, taking several determined young men with him, set off without loss of time, selecting a light and swift canoe. They paddled up the river, justly supposing they would hasten that way into the interior; they called at every place to enquire, and were not mistaken. On reaching Ikunikau, they told a feigned tale to the natives of that place, who immediately manned a large canoe, and continued the pursuit. At last, the murderers were perceived. The Putiki natives laid down in the canoe, lest, being recognized, the object of their journey should be suspected. On coming alongside, they jumped up and seized them; a struggle ensued, and the canoe was capsized; they however retained their grasp, and secured five of the murderers, one having previously left their company. Having bound their prisoners,

they hastened their return. On reaching Waipakura, Maketu wanted them to stay there for the night, but when they declined doing so, he fired at them. They proceeded on their way, and safely delivered up their charge to the military; not having been more than twenty-four hours from the time of their starting, during which they had paddled seventy miles. No time was lost in trying the prisoners by court-martial; the trial commenced on the 24th April, (25th was the Sabbath,) and on the 26th they were condemned and executed, the boy only being spared, as it was proved he did not assist in the barbarous deed; but he actually entreated to be hung with his companions.

These youths being connected with the Nga ti ruaka, caused that tribe to take up arms. They were joined by the Nga ti haua, with the Chief Mamaku at their head, and by the Patutokotoko. They speedily raised about three hundred men, and encamped at Papaiti, where they strongly entrenched themselves. In the first skirmish, they obtained possession of a part of the town, which they not only plundered but coolly remained in to feast on the ducks and fowls they found there, cooking some dozens of them. The military and inhabitants took shelter every night in two stockades and three of the strongest houses, two of which were surrounded with trenches. The town then presented a singular appearance, its entire population being thus shut up in these few fortified spots, all herding together, and from their contracted quarters, much sickness and death ensued. Whilst the natives were thus engaged in plundering, a random shot from the nearest fortified house, went through one of those in the hands of the hostile natives, and killed Maketu, a great Chief, whilst in the act of loading himself with plunder. The gun boat was of great service in keeping the enemy in check, its bold commander being always in advance. The news of the war was brought to Auckland, where I was then attending a Committee of the Church; the Governor left the next day in the *Inflexible*, war steamer, taking me with him. On reaching the Wanganui Heads, 24th May, a gun was fired to give notice of our approach, but no boat came off. At last, two natives were seen on the shore,

waving a flag; we went and took them on board, one was Hoani Wirimu, who informed us that the opposite side of the river was entirely in the hands of the enemy, which was the reason no boat had been sent to us. All the available force was then embarked in the ship's boats, without loss of time, and we entered the river. Bands of natives were prowling about on the town side. When Hoani Wirimu sent word to the Governor, that if a force were sent that night up the river, it would cut off all the canoes of the enemy. The advice, however, was not taken, and the following morning they were removed higher up. A great demonstration was made of our force, but without result. Several skirmishes took place. The natives plundered and burnt all the remaining houses of our out-settlers, and drove off the cattle. They carried on their operations so near that the people in the town could hear them thrashing out their wheat. This state continued until the 1st July, when the enemy enticed a party to leave the stockade to intercept a few natives, who were trying to carry off some geese; when they got near, up jumped another party, which caused a larger to be sent to cover it, and thus at last the whole military force was drawn out. This has been dignified as the Battle of St. John's Wood. About three men were killed on either side, and ten wounded. It appeared astonishing to a civilian that so much firing could take place with so little effect, the chief observable one was, a great downfall of rain the following day. The natives early the next morning sent a challenge to meet on the open plain, which, not being accepted, they said, We cannot remain any longer, we must go and plant potatoes, and to the amazement of all, they broke up their encampment, and left. Thus terminated the war. The natives said they were "*rite*," equal, and therefore they were satisfied, there being exactly the same number killed and wounded on both sides, which was about half a dozen. Since that time, a good feeling has subsisted. The native has been raised in the European's estimation; he has shewn so much courage and skill, as to elicit the admiration of the military, and he has clearly proved, that whilst willing to be one with us, he will not suffer himself to be

trampled upon. The patience and forbearance of the officer in command, Colonel Macleverty, effected, perhaps, more than our arms: he showed the natives we had no desire to fight with them, but only to defend our settlers against their attacks, and thus the kindly feeling between the two races was not destroyed. To show their good feeling, of their own accord they returned some of the stolen cattle, and then demanded the bodies of the murderers, which being given up, they returned most of the remaining cattle, and since that period have lived peaceably.

Mamaku retired to the Upper Wanganui, where he still lives peaceably. He became a candidate for baptism; having lost his three wives, he said, it was a clear indication that it was his duty to turn to God, as there was now nothing to hinder his doing so; and nearly the last person I baptized, was Te Karamu, Mamaku, Nga-tai, for all these are his names. His new one being Hemi Topini, (James Stovin,) after one of my relatives.

Some notice in this work is due to the memory of MANIHERA, especially as I have given brief sketches of the principal heathen Chiefs. The contrast between their lives and that of a Christian Chief, will forcibly show the wonderful effect and power of the Gospel on the mind, and the remarkable difference between the fruits of the spirit and those of the flesh.

Manihera was a Nga ti ruanui Chief, and many years the head teacher of his tribe at Waokena and Whareroa. He was always conspicuous for piety and attention to his duties, and instead of his first love growing cold, his appeared to increase with time; indeed, his love of Christ was written upon his countenance. At the Christmas meeting at Wanganui, December 24th, 1846, I held a prayer-meeting "with my teachers, to supplicate the Divine blessing upon our labors." I felt it was good to be there, the fervency and fluency with which some poured forth their prayers at the throne of grace, gave the well-grounded hope that they had tasted the good gift of God, and were thus able to proclaim the Gospel with effect to their fellow countrymen. It was a most interesting time,

for there was an unusually large assemblage of natives, more than two thousand, and those too of all the various tribes who inhabit this part of the island, and who, a few years ago, could not have been induced to meet on any terms, but now they sat quietly by each other's side as brethren. The duty of aiding those still sitting in heathen darkness was alluded to, when Manihera arose, and said, they had received the Christian faith from the distant country of England, and if we had left our native land, in obedience to the Lord's command, "To go unto all the world, and preach the Gospel," surely it was theirs also to do the same amongst their own benighted countrymen. For his part, he willingly offered himself as a Missionary to go to his enemies, the Taupo natives, who were still heathen. Kereopa, who also lived at Waokena, requested to be his companion. Two other young men also volunteered. Having full confidence in the spiritual state of the former, their offer was accepted, and they were solemnly commended to the care of the Most High; all present appeared deeply affected by the scene.

Wiremu Eruera, and Tahana, two of the teachers, came forward and said, that as these two were now devoted to the Lord, they did not think it right the servants of God, as ambassadors of Christ, should go forth without suitable clothes; they immediately gave each a pair of black trowsers, the only Sunday ones they had; others contributed coats; one person gave one garment and another gave another, until they were perfectly provided with proper clothing.

Afterwards Manihera and his companion came to say, that Enau, the brother of Herekiekie, told them, they had better defer their proposed journey to Taupo until his return, as their going before would be like walking over the dead bodies of the tribe, alluding to those who had been slain by the Nga ti ruanui in their former wars. They said, that although they deferred the journey, they could not forget they were *tapu*, or devoted to the Lord.

It is necessary here to state the cause of the great enmity which the Taupo natives entertained towards Manihera, as belonging to the Nga ti ruanui tribe. In 1841, Tauteka and

several other Taupo Chiefs, headed a *taua* (or fight) against Waitotara; they were all slain, and some, who were spared after the battle, and had food given them, were afterwards put to death by another party, which was indignant at their lives having been thus preserved; this act was never forgotten. The Taupos said, after they had shaken hands with their prisoners, and fed them, they killed them in cold blood, and, therefore, they determined to murder the first they could meet with from that tribe, as a satisfaction for the blood then shed.

Manihera and his companion knew this, and without waiting until Enau returned, wearied with his long absence, their zeal overcame their prudence and urged them to commence this mission of love. On the 6th of February, 1847, Manihera and his companion left Wanganui.

One part of the duty to which they devoted themselves, was to remonstrate with those who were still living in hostility to the British Government, as well as to proclaim the Gospel, and urge them to embrace it. They, therefore, first bent their steps to Poroutawao, where Rangihaeata resided after his retreat from Porirua. They reached his abode, and plainly, but affectionately, spoke to him. He replied to their address by laying his hand edgewise on the back of his own neck, intimating to them that they were exposing themselves to great danger of losing their lives, by the step they were taking; but he treated them with great respect, and made a feast, advising them to proceed no further. They thence crossed over to the east coast, and after a very long journey, reached Rotorua, where they remained several days. Mr. Chapman, the Missionary there, was much interested with them. I had given them a letter for him, and by mistake it was sealed with black wax. Mr. Chapman wrote back to me, and did the same. Manihera remarked, this is a sure sign of death for us; nevertheless God's will be done. On reaching Wairewarewa, there was a funeral just going to take place, and Manihera was invited to read the service, which he did, remarking he should soon want some one to perform the same office for himself.

They then went to Motutere; there they were advised to

go to Pukawa, where Iwikau te Heuheu would give them a kind reception, and were told to be satisfied with having come thus far, for the tribe they were so desirous of visiting was a very wicked one, and would not attend to them, but most probably put them to death. Manihera replied, that the great object for which they came was to preach the Gospel to the wicked, and therefore the reason he gave why they should not go, was the very reason for which they should. He answered, Well, then, you go with your eyes open to the consequences. They preached at Motutere; thence they visited Waimarino, and went on to Waiariki; there they again received a hearty welcome. He preached to them in a very solemn strain, which deeply affected his hearers, and in the morning he said he felt that his time was at hand, and that before the sun set he should be an inhabitant of another world; that during the night he had been in the Reinga, and met many of his deceased friends, who told him he should soon be with them.

A small party of young men, about ten or a dozen, accompanied these two devoted men on their way, for Waiariki was the very next place to Tokanu, the residence of Herekiekie, and the tribe they were going to visit.

Their coming was known to the inhabitants of that pa, and bearing in remembrance the death of their relatives at Waitatora, and their duty of avenging them, Huia-tahi, chiefly at the instigation of the widow of Tauteka, went with a small party, and laid in wait for them; they concealed themselves in a thicket by the road they were to pass, and suffered the young men of Waiariki to go on before, for all were walking in single file, the usual custom, the native roads not allowing of two walking abreast. Immediately Manihera and Kereopa came in a line with them, they fired. Manihera was only wounded, but his companion was shot dead. Huiatahi, an old Chief nearly seventy, immediately rushed out of the thicket, and chopped at poor Manihera with his hatchet, but his blows were too feeble to kill him, and it was a long time before he fell: one blow destroyed his sight; he then put up his hand as it were to wipe away the blood from his eyes; at last he fell, but still lingered from the morning when this cruel

tragedy was perpetrated until sunset, ejaculating prayers for his murderers, that their eyes might be opened to the truth, and assuring his companions that all was light within. Having taken his Testament, and a kind of journal which I requested him to keep, and given them to one of the young men who accompanied them, he then expired.

Such was the end of these two devoted men: truly they were soldiers of the Cross, faithful even to death, and doubtless at the last day will stand in their lot, clothed in spotless raiment of white, in the holy company of those who have sealed their faith with their blood.

Their companions, who were unarmed, loudly expressed their indignation at this treacherous deed; they carried the bodies back to Waiariki, and afterwards buried them with great solemnity near their pa, erecting a double fence around their graves. To mark the spot where these faithful soldiers of the Cross fell, they scooped out two hollow places in the turf. Not satisfied with this, they immediately sent round to all the Christian villages, exhorting them to take up arms, and avenge so unmerited a death; they likewise wrote to me, and bade me lose no time in coming to Taupo. They were killed on the 12th March, and on the 22nd the news reached us. We were all deeply affected. The following day we held a prayer-meeting; I told the natives that I had no doubt the Almighty would over-rule this sad event for good, and that He in whose cause they had shed their blood, would not suffer it to sink into the ground unrequited, for the blood of the Saints is the seed of the Church. That Paul was not only consenting to Stephen's death, but also the keeper of the garments of those who stoned him; and yet that very man, in after days, became the chiefest of the Apostles. So may this tribe, which has, through ignorance, consented to and joined in this cruel murder, hereafter become as eminent for its love to God and devotion to His service.

I was rejoiced to find that Herekiekie, the Chief of Tokanu, was not at home when the crime was committed, and that, on his return, he was greatly incensed with his people for thus bringing such a stain on his place.

I wrote to Manihera's friends, expressing the hope that they would take a Christian view of the sad affair, and not make it a pretext for future bloodshed.

On the 1st of April, a large meeting was held to hear the letters of Manihera's friends read, and to decide what should be done, for there was a very general feeling of indignation against the murderers. The letters were read; they all breathed a very Christian spirit; the tenor of them was, that they were not angry though sorrowful for their friends' death; that as they had died in the Lord's cause, they should leave it with Him, and not in the old way demand blood for blood.

William Tauri, the head teacher, who was also a Taupo chief, expressed his entire concurrence in the sentiments which the Nga ti ruanui had expressed, and made use of the following beautiful simile, to show that although a minister or teacher might be taken away, yet that event, however deplorable, would not hinder the spread of the Gospel. A minister, he said, was like a lofty Kahikatea tree full of fruit, which it sheds on every side around, causing a thick grove of young trees to spring up; so that although the parent tree may be cut down, its place is thus more than supplied by those which proceed from it.

Another said, "If a soldier of the Queen were to be killed, and we were bidden to arise, should we not do so? And now that a soldier of Christ is murdered, shall we sit still? When Paul, the teacher of Onetea, was drowned in the Wanganui river, did not his friends come and carry away his body to be interred amongst his own friends and relatives, and shall the bodies of Kereopa and Manihera be left amongst the heathen?" But another immediately arose, and said: "Why should we be thinking about the bodies of our friends and their resting-place? We know that although they are decomposing amongst their enemies, yet their spirits are alive with God. I know what we should have done in former days; but what would have been the good? If we fight, we only increase our sorrow by multiplying the dead. Let us not fear those who can kill the body, and after that have no more that they can do. Let us listen to our Minister, and take his advice." Tahana, one of our

principal Chiefs, and also a teacher, said, "At baptism we are made the soldiers of Christ. The soldiers of the Queen perish, but the soldiers of Christ live for ever. Manihera and Kereopa were true soldiers of Christ; can we doubt their happy state?" Another remarked, "Although their blood had been poured out on the ground, it was no proof that God was angry with them, for Christ's blood also was shed—that the blood of the people of God fertilized the earth; and although these two were dead, we should not be discouraged, but send two more to preach the Gospel; and if they also were killed, two others; and if they perished, still keep supplying their places until the summer came, and then, perhaps, their enemies would give in, and be converted."

Several others addressed the meeting in similar terms. It was then decided that the matter should be left entirely with me. I proposed to visit the tribe which had murdered Manihera and his companion, as well as the Christian natives of Taupo, to allay the excitement these deaths had made, and to exhort the murderers to repentance.

On the 5th of April I left home, and found the natives up the river in a very excited state, and extremely hostile to the British Government, and to the Putiki natives as well, for having made common cause with the Europeans. I was several times threatened, and advised to return; but on the 21st we safely reached Pukawa. A rumour had preceded us, that we were coming with a party of three or four hundred men to avenge the death of Manihera. Te Heuheu received us with every demonstration of joy, and after the usual *tangi*, or crying, was concluded, he addressed us in a very long speech. He said that the great and lofty had fallen, and that all was dark on their account. He bade us welcome, whatever might be the object of our coming—whether to cover up, or uncover, the crime. He said, "This land has been polluted with blood from the time of our first ancestors to this day. My brother, my child, my father Te Teira, welcome! Go you to Huiatahi: you are strong: I cannot. Don't say I conceal my thoughts." I told them this was my second visit on account of the dead; first for Te Heuheu, and now I came for Manihera and

Kereopa: the falling of a mountain had crushed the one, but the others had been basely murdered, when they only came as messengers of peace: that Heuheu did not gain his rank by murder—he was too noble to use such means: that if a tribe thus sought to prosper, it was as though a man were to expect his house to stand firm though built on a bog. I was indeed grieved—not for Manihera and his companion, for they were happy, and had received their reward, but—that any could be guilty of such a crime. They had heard a rumour that I was coming with several hundred men to avenge their deaths: I had indeed come, and they beheld my party! our only weapon was the Word of God! We came, not to avenge, but to make peace—judgment we left with God. I was not sorry for the indignation which the natives of the other side of the lake had shown against the murderers—for the dead were their guests, and they were murdered in their presence: had they not shown their abhorrence at the deed, I should have thought they had connived at it; but we came to make an end of the quarrel, and the terms were, that peace must now be made with the Nga ti ruanui—as it had been purchased with the blood which was shed.

About an hour's pull on the morrow, brought us to Tokanu. We passed by the mournful scene of Heuheu's glory and destruction: the grass had not yet grown over the common tomb of his tribe. The long-extended line of clay, which had covered up his pa, formed a striking monument to remind us that "in the midst of life we are in death." The surrounding lake was strictly *tapu*, and the wild fowl, as if conscious of their security, allowed us to pass without taking wing. When we entered the pa, which we did in a long line headed by myself, we received a suspicious welcome from a few females. We sat down in silence: the usual crying when friends meet was omitted. Opposite to us were Herekiekie and the murderers of our poor friends. Not a word was spoken on either side for full a quarter of an hour. Every now and then fresh parties kept arriving, most of them carrying their guns. At last Hemapo, the next to Herekiekie, arose. He acknowledged the sin committed, and deplored that we—his relatives

and a Minister—should thus be compelled to come without exchanging the usual *tangi*, and receiving the accustomed welcome. He said much more, but not liking on this occasion to take notes, when we knew not how we were to be received, the rest is forgotten. Tahana arose, and spoke for some time very earnestly, telling them that their present work was of a new kind—that even their forefathers would have been ashamed of it—and, therefore, our visit was in a new way; had we not been influenced by a kindly feeling, we should not have come at all; that now we could not give them our hands, or join in the cry of friendship. One of the opposite party then got up, and said, he had heard that we were going to Auckland to get Te Werowero to come against them; they were all one; they were all one; they were prepared for the worst; they were not sorry for the deed, and could not forget the death of *their* friends. Te Huiatahi said, His heart was not at all dark for what he had done; he did not however wish to continue the evil, or to carry it further—it was done in accordance with their *ritenga* (custom). William and another of my natives also spoke—then I addressed them. I told them this was my first sorrowful visit to their place, but still it was a visit of love, or I should have stayed at home; we did not, it was true, *tangi* (cry) with our eyes, but we did with our hearts: we had come, not to avenge, but to avoid further shedding of blood; the dead were the servants of God, and died in doing their duty: we left vengeance to Him who has said, "Vengeance is mine! I will repay, saith the Lord." We trusted that they would be led to see the enormity of their crime, and repent of it: that now the blood of Kereopa and Manihera had been shed, they could not be brought again to life on earth—they were in the enjoyment of their reward, and it was great: but sufficient blood had been shed, and it was not our wish that any should avenge their death: they had killed them, it is true, in accordance with their ancient customs, and we wished their blood to be the price of a permanent peace between their tribes, that henceforth love might prevail: that if they agreed to my proposal, one of their Chiefs should go back with my children and make peace with the Nga ti ruanui.

Herekiekie said, He fully agreed to my proposal; although he was not one of the murderers—for if he had been at home, he should have prevented the deed—still it was done by his tribe. Henceforth, the Nga ti ruanui might come to his pa, and they should be welcome. He thanked me for coming, and hoped now we should be friends again; that we should eat with them and exchange salutations. One thing only remained, and that was to know whether the Nga ti ruanui would agree to my proposal. Aperaniko here jumped up, and said, their Minister was the Nga ti ruanui; he came as their representative; they had left all with him; and whatever he did they would agree to. I told them, sorrowful as the Nga ti ruanui were, they sought no revenge, but left all to God. It was arranged that William and Tahana should return, and finally settle who should go with them as ambassadors of peace; and then, though pressed to eat or shake hands, we arose, and silently returned to our canoe. They followed, and bade us farewell. I was thankful that the affair had so far terminated satisfactorily, and I felt I could not be sufficiently thankful for this answer to my prayers that I might be made instrumental in putting an end to what had threatened to bring on a general war. The Christian natives, both here and at Rotorua, and even Waikato, were prepared to rise. I rejoiced to see their abhorrence of the deed; but if they were to take up the cause, the evil would only be increased.*

Thence we went to Waiariki, the place where our dear departed friends last slept, and near to which they are buried. A neat double fence surrounds the sacred spot. We sang a hymn standing around it, and I addressed our party from the words, "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours." Many a tear was shed. We kneeled down, and I offered up a prayer—that the same hope which had sustained Manihera and Kereopa, and carried them triumphantly through, might sustain us in our dying hour, and that their precious blood, here poured out, might not fall into the ground in vain,

* Hekairo, the Chief of Rotorua, afterwards did make war on the murderers, and plundered their place.

but be blessed to the conversion of those by whom it was shed, and become the means of dispelling the darkness of this tribe to spiritual things.

Hence we reached Wai Marino, a Christian pa, where a very indignant feeling prevailed on account of the murder. They doubted the sincerity of the parties; but still, I think, will accede to my wishes for peace. We were hospitably entertained, and remained there for the night. In my discourse, I told them, if they were to take up arms and shed blood they would just be doing what the Devil would wish them, as the most likely way of getting them again into his power. I addressed them from the verse, "An eye for an eye, and a tooth for a tooth."

We reached Motutere about noon the next day. Here we had the usual cry, and then speeches. They first bade us welcome, but inquired what was the object of our coming. Was it to see the Church trampled under foot, and the servants of God slain? Was it to give our hands to the murderers? If this were the case, Rangipo* would be closed against us, and there would be no coming here in safety. Others spoke in the same strain. I said, I might also ask them what was the good of their words. Did God establish His Church here that it might continue war? Was not the Devil the author of it? Had they not sufficiently felt the evil of it in former days to prevent their commencing it again? Would God permit His Church to be trampled under foot? Could they extinguish the light of the sun? God was the head of the Church, and we were the members of it—was it right that the members should act without the head? The foundation of the Church was love—would it be seen if we rose up and killed one another? Was it not our safest way to leave all with God, and trust to him for the termination of this sad affair?

I also sent a letter to Hikairo, and to all the teachers of Rotorua, dissuading them from taking up arms to avenge these murders, but recommending them to leave all with God.

I left Taupo with the conviction that those "gloomy hills

* The name of the road from Wanganui across the Tongariro plains to Taupo.

of darkness" would soon be made light by the bright beams of the Gospel. I was accompanied to Auckland by a native, who was deputed by his tribe to attend the Central Committee, and apply for a minister to be sent to Taupo. At Auckland we received the news of a barbarous murder of a settler's family at Wanganui; this hastened my return. The Governor kindly offered me a passage in the *Inflexible* steamer to Wanganui, in which he also went himself; and grieved was I to find, on my arrival, what a change had taken place since my departure. A Chief had been nearly killed by the carelessness of a young midshipman, whose pistol by some means went off; when another heathen and hostile Chief immediately went and murdered the family already alluded to, in order to bring the Christian natives into collision with the military. The Putiki natives, with a very laudable desire of vindicating their character, went and arrested the murderers, four of whom were executed. This act caused the smothered flames of war to break out. A large hostile force, amounting to six hundred men, was soon collected, which commenced with burning the houses of all the out-settlers, and slaughtering their cattle.

But after a few months war passed away, peace revisited us. I, therefore, lost no time in again paying Taupo a visit. The Tokanu natives, according to their promise, had sent two of their Chiefs to the Nga ti ruanui natives, and had made peace: they were very kindly and hospitably received, and the long feud which had existed between their respective tribes, was terminated. Here, then, were the first fruits of Manihera's death seen—it had caused peace.

I took with me to Taupo a young Chief named Piripi, from Waokena (he was the successor to Manihera), as the teacher of his place, that he might return the visit of the Tokanu Chiefs. The Nga ti ruanui, however, would not permit him to go, unless he went in my company. We safely reached Tokanu, and a feast was made in honor of our arrival. I found a very different feeling to that formerly displayed; all expressed a desire for instruction. I proposed, therefore, as a token of their sincerity, that we should all go and hold service by the martyrs' graves; they agreed to my wish, and

the inhabitants in a body accompanied me there. We passed by the spot where they fell; which was marked, as already said, by two hollow places. On reaching the graves, I preached to the assembly. The sight was affecting: there were the memorials of the deed before us, and there were the perpetrators of it, with down-cast heads, listening to that Gospel which Manihera and his companion came to proclaim. They reminded me of Saul, once consenting to the death of Stephen, afterwards a convert to the same faith, which he had before opposed.

We returned to the pa, and Huiatahi, the murderer, himself proposed that a Missionary should be sent to his place at Rotoaira, and be stationed at Poutu, where he would give a most suitable spot, and also erect both a Church and a Mission-house as well. Many also came forward as candidates for baptism.

This was indeed a great and wonderful change, and it was evidently the Lord's doing.

I left, with the promise of again returning as soon as the Church should be completed, to open it, and to receive the first fruits of the place in it, leaving Piripi behind, as the Chiefs were desirous that he should remain and partake of their hospitality.

After some time, I received an announcement that the Church was completed, and only wanted me to open it. Accordingly, I went to Rotoaira, accompanied by a party of my teachers; we were met at some distance from the pa, with horses for us. One native, immediately we were seen, returned to make the announcement of our approach. We were received with every demonstration of joy.

The Church was an extremely neat, I may say elegant, building. I had no sooner taken some refreshment, than a crowd of candidates for baptism surrounded my tent. I received about thirty. Hemapo, the brother of Herekiekie, had already been baptized by Mr. Brown, and now I appointed him as the teacher for the new Church. The service of the Sabbath was very solemn. I administered the sacrament to my own party, and to Hemapo, and then received during the evening service, these fruits of Manihera's death.

On the Monday, when I preached to them before my departure, I felt so overpowered by the sight, that I could not proceed, and when I left, the entire congregation followed me for nearly a mile, and with many tears bade me farewell. Thus terminated the Mission of Manihera and Kereopa.

Some of the adventures of our sailors in the early days of our acquaintance with New Zealand are interesting; of such is the following:—

On the 14th January, 1831, a man named Andrew Powers entered the Wanganui river; he formed one of a boat's crew which came from Kapiti on a trading expedition: there were three white and one colored man with him. They rowed as far as a sandy bight, adjoining the South Bluff, where they landed to dine, and whilst doing so, a party of natives joined company, which had some cooked food with them, two baskets of which they gave to the party. Whilst eating their dinner, one of the natives went and sat in the boat; a man named Joe, called out to Powers to go and turn him out. Powers replied, you had better do so yourself, as you know more about Maori than I do. Joe then got up, and asked him what he wanted in the boat. The native replied, to look at him. The sailor commanded him to leave, and when the native continued to sit still, he took hold of his mat to drag him out. The native immediately arose and drew out his *patiti* (hatchet), from beneath his mat, and cleft his skull open. Powers went to help his comrade, when a native named Wetu, knocked him overboard, and as he laid hold of the boat with one hand, they immediately struck him over it, and made him let go. He then put his hand on the side of their canoe, and got in. The natives pulled him down on his belly, one sitting on his legs and another on his arms, and so held him for some time; when he was permitted to look up, he found three of his comrades had been killed. The man of color had been spared. They cut off the heads of Joe and Tom, and placed them to steep in a little water hole above the cliff, down which a small stream trickled. One of these heads was afterwards dried in the usual way for sale; the other being very much

chopped about in the face with the hatchet, he thinks was not preserved. The bodies of two of the victims were cut up and eaten. Afterwards, when Powers had been some time with them, he asked what had become of the third man who was killed, as he only saw two of their heads. They told him, when he was killed he cried, and their *atuas* said, they were not to eat the bodies of men who cried from fear of death, lest it should make them cowards; so they buried his body in the sand.

At the time when this affair took place, there were no natives residing near the sea. Putiki had been destroyed two years before, by Te Rauparaha. The men who seized the boat where Taupo natives, and immediately afterwards went up the river. Powers accompanied Tapuae and his son Wetu. The black man going with another division of the party, he saw no more of him. The party of Wetu returned by Wanganui-a-te-ao and Rotoaira. As they went up the river, the people of some pa they stopped at, gave Tapuae and Wetu a basket of human flesh, and were going to give some to Powers, but Tapuae told them not to do so, as foreigners did not eat that kind of food, and Tapuae said, neither would his son eat it; he therefore returned the present. The natives, astonished, enquired, what is he *tapu*, that he cannot eat human flesh? No, replied his father, the smell of it always makes my son sick, (a convincing proof there were some at least whose feelings revolted at such unnatural food).

On reaching Taupo, Te Wetu said, he must take him to see the king; so they went to Waitaha-nui, and there placed him in the verandah of a house. In a little time a native brought a new floor mat, and spread it upon the ground, and bid him sit upon it. Shortly afterwards, they said, our king is coming, and a very stout majestic native made his appearance, who came and sat by his side on the mat; this no doubt was Te Heuheu.

The king spoke to him very kindly, and asked him if it was true that his men had killed and eaten his comrades. Powers was afraid to reply, and therefore pretended not to understand what he said. He then sent for a little slave boy who had lived

a long time at Taranaki with some European, and asked him all the particulars, whether any provocation had been given by the Europeans, he was told no; he then called for his *patiti*, one of his wives went for it; Powers said he trembled, and felt that his time was come; he watched anxiously the woman as she went along a narrow alley in the pa, until she disappeared. Te Heuheu, the king, jumped up, and went into the house, but soon came out again, clad in his best mat, with one round his loins, and a musket in each hand. He then strode into the midst of the assembly, brandishing his muskets, and making a very animated speech, expressing his grief and shame that such an act should have been committed by any of his tribe. He said, Did I send you to the sea to murder and eat the Europeans who had done you no injury? How can I hold up my face when I go to Maketu, or any place where the Europeans come; hitherto they have regarded me as their friend, but now they will say you are the Chief who kills and eats our countrymen; what folly have you been guilty of? Who is it that supplies you with guns? brandishing those in his hands. Is it not the Europeans? Will they do so now they know what you have done? After making a very long harangue in this strain, he came and again sat down by Powers, and put some further questions to him, which he pretended not to comprehend; he therefore soon gave over talking to him. Going into his house, he returned with three figs of tobacco, and a short glazed pipe, with a head on it, which he gave to Powers, who made signs that he did not smoke, and refused to take the present. The king said, Very well, if you do not smoke yourself, take the gift and give it to your Chief.

From Taupo, they went to Rotorua, where Powers was taken to a man employed by a trader named Scott, of Tauranga, to buy for him of the natives. His Chief wanted the man to redeem him. The man wrote to Scott to ask his permission to do so; Scott replied, that he had better return to the West Coast, from whence he came; but if he wanted to redeem him, he must sign a bond for his repayment, and agree to the price of the goods given for him.

Powers was not then ransomed, but carried on to Maketu;

there he found a trader named Tapsall, a Norwegian, and a countryman, who immediately redeemed him for twenty-five pounds of tobacco. Tapsall was the first European who was regularly married to a native; this was done by Mr. Marsden. In 1839 I saw him with his wife and family, which appeared very numerous, encamped under his boat, which was drawn up on the beach at Hekawa, Hicks' Bay, where he was then trading.

Andrew Powers has been living many years at Wanganui; he is a fine hale old man, and will be seventy-one next Christmas, if he lives so long. This account was taken from him in September, 1850.

There is still another story connected with the same individual, which is illustrative of the change which the Gospel has produced in New Zealand, in the treatment the same individual experienced at two different periods with an interval of about twenty years between. In fact, in Andrew Powers' story we have two epochs clearly defined, that of heathenism and that of Christianity.

Returning from Wellington along the sea shore, a year or two ago, he was taken ill and laid down on a sandhill, unable to proceed further. A native who was travelling that way saw him, and went on to Otaki, where he told the natives that he had seen a *pakeha* (European) laid on the shore very ill; and what did you do to him? said Tamihana, the son of Te Rauparaha, the Chief. Nothing at all. He was afraid if he died the Europeans would say he had killed him. Well, then, said Tamihana, you are like the man in the parable, who went on the other side of the way. He then went and saddled his horses, and he and his wife rode off to see the poor man; they found him very ill, and gave him some refreshment which they had brought with them; they then got bearers, and had him carried to their house, where he stayed many days, until he was quite well. The poor old man, when he related this story, said, they may say what they like, but, whether a Maori or not, Tamihana te Rauparaha is a gentleman.

The following story, though not strictly relating to New Zealand, describes the curious religious customs of an island

to the north of New Zealand, and is extremely interesting. A man named Jackson, who was out whaling in the Cape Packet, related the following story of an adventure which befel him at Alatana, one of the new Hebrides. A boat's crew was sent on shore to cut firewood; he was one of the party, but having drank too much, he went into the bush, laid down amongst the trees, and fell asleep, and so soundly, that when his companions called him he did not awake, neither could they find him: having called and searched for some time, they left and returned to the ship.

When he awoke, he got up and looked for the boat, but found to his dismay that it had gone. He looked about, and saw two natives on a small island, only separated from the one he was on by a deep narrow channel; he fled and concealed himself. Afterwards four men landed from a canoe on his island; they sat down with their backs turned to him; he approached them without noise, crawling on his knees; when he reached them, which he did unseen, he stood up. The natives were so much alarmed at the sudden apparition of a white man, that they fell down flat on the ground, as though they were dead; afterwards they arose, and sung a song to him. Most probably this was a karakia, as they would take him for a god, for most black tribes think the gods and spirits of ancestors are white.

After some time, they beckoned for him to follow them, which he did; he was led inland about ten miles. As they went, they crossed a brook; he was going to drink, when they pulled him back, fearing, perhaps, if he did so, that the water would be *tapu*, and they could not afterwards drink of it without dying. But one of them offered him some urine in a clam shell to drink. (The New Zealand natives think that the inhabitants of the Reinga or Hades feed on human excrements and drink urine, and this appears to have a reference to a similar idea; they might further suppose, if permitted to partake of earthly food, he would not be able to return to Purutu, or Paradise, as the Tonga natives report was the case with their first ancestors.) After passing through beautiful cultivations, bordered with neat fences of reed, and intersected

by narrow roads, they came to a village. He was taken to a large court surrounded with cocoa-nut trees, and placed by the side of a Chief, whose wife was sitting on the other side of him.

They then offered him a raw taro, which he refused, and afterwards beat up a taro with the scrapings of some red root, which they wrapped up in a leaf and placed on the fire, and when cooked gave it to him; he fancied it was poison, and privately conveyed it into his bosom, pretending he had eaten it. He gave his cap to one of the Chiefs, who had before asked for it, and several other things also, which they fancied. They then ate a cocoa nut, and gave him the shell, filled with urine.

Afterwards, about twenty natives came, each bringing a load of wood, all cut of equal length, which they piled up like a chimney, and made a sign for him to sit on a stone-flag in front of the fire, and then applied a light to the pile, which flamed up almost instantaneously, and most beautifully, blazing out on all sides; his seat became very hot, but he maintained his post on the stone until the whole was consumed.

Afterwards about fifty girls came and were ranged around him, and signs were made for him to select one of them. This he also declined doing.

A Chief, having three tail feathers of the cock stuck in his hair, came and turned himself *parderrière* to Jackson's face. This act terminated their curious ceremonies. Suddenly all disappeared, and the Chief beckoned him to enter his house. On one side there was a neat bed, made of soft mats; the Chief laid himself upon it, and pointed to the damp sand, intimating that was to be his resting place.

Two natives came in, one laid on either side of him, placing his spear by Jackson's side, two others laid down with their heads touching his, and two more by his feet, whilst another two threw themselves down near the door.

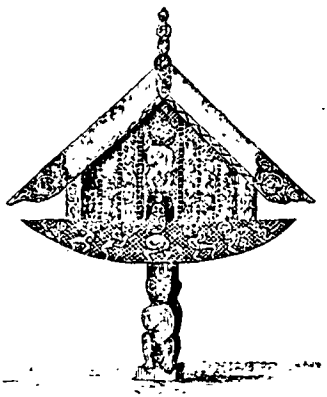
When the cock crew, they arose, one by one, and went out. He felt extremely hungry, and determined to obtain, if possible, some of the cocoa nuts from the trees which grew in the Chief's court-yard. He, therefore, gently got up, and went out, and

succeeded in climbing one of the trees, from which he took a nut. He had just managed to scratch a hole in it with his fingers, when he was perceived, and dragged back again.

In the morning he was escorted back to the coast, and then there was a fight about him, some appearing to wish him to be given up, others opposing. Several lives were lost, but a boat came off, and he was rescued.

It was customary in some parts of New Zealand to place a raw taro in the hand of a corpse before they uttered an incantation. This was called *he wakaeke*, to enable the spirit to ascend to heaven.

A MEMORIAL IDOL.



AN ORNAMENTAL FOOD-STORE.

CHAPTER XXIV.

MEANS OF SUPPORT.

THE New Zealanders have always been an agricultural people; their country not naturally affording the means of subsistence in sufficient abundance to support them, without the cultivation of the soil.

Their ancestors brought the *kumara*, or sweet potatoe—the *taro*—an *arum*—and the *hue*, or calabash, with them from Hawaiki: these were the only vegetables they possessed, and they carefully cultivated them in large quantities, until the arrival of Europeans, who gave them the potatoe, the value of which was so soon discovered, that now it may be said to be their staple article of food. It is far more universally cultivated than the *kumara*, from its taking less labour in planting, and yielding a more certain and larger return.—

The *kumara* requires not only a warm aspect, but also, in general, an artificial soil; sand or gravel being laid on the ground to the depth of six inches. So also the *taro*, which needs the aid of bush screens and other expedients to make it flourish. These also soon exhaust the soil; three years' cropping with *kumara* being, in general, all that can be obtained from one spot. The place is then abandoned, and another selected; but this abandonment is only for a certain space of time. Instead of turning up the soil, and suffering it to lay in fallow a season, their method of renewing it is to allow it to remain unoccupied until it is covered with a certain growth of wood, if situated in wood land, or of fern, if situated in fern land, which requires a period of from seven to fourteen years, when the spot is again cleared and planted. Thus, many places, which appear never to have been touched by the hand of man, are pointed out as having been the farms of some ancestor, and, when the place is more closely regarded, it will be found destitute of all old timber. The *kumara*, *taro*, and even potatoe grounds, are generally selected on the sides of hills, having a northern aspect; by this declivity towards the sun, they gain an increased degree of heat.

The *hue* (or gourd) is everywhere raised, and it is, indeed, an excellent vegetable. It bears a white flower, and produces a calabash, which is sometimes of very large dimensions. When young, it is a delicious vegetable, sweet, juicy, and extremely savoury. When ripe, it is of the greatest use, supplying the place of crockery. In it, the New Zealander carries his water, his stores, potted birds, fish or flesh; he also uses it as a dish, and even as a lamp. It is often beautifully ornamented with tattooing. The natives have a very singular idea respecting the *hue*, that the seed can always be procured from the entrails of the sperm whale, which they affirm they have frequently verified. They account for it by saying, that in Hawaiki the *hue* grows spontaneously, and hangs over the cliffs in great quantities, which, when ripe, fall into the sea, and are devoured by the whales, which frequent that part.

The melon and pumpkin are now also cultivated, as well as the cabbage and turnip, which grow wild, having been

introduced by Cook; maize and wheat have been more recently raised, but are now grown in large quantities.

To a stranger, the natural means of support may appear few and insignificant; but, in early times, when wars raged, or unfruitful seasons destroyed the hopes of the *kumara* harvest, the New Zealanders had recourse to the indigenous productions of the land. Almost every spot produces some kind of food, the plains being covered with the *pteris esculentis*, or edible fern; although that which is selected for food only attains a proper size on rich land. The roots chosen for this purpose are found about a foot and a half or two feet deep, and are dug up with a long strong pole, sharpened at one end, with a rest for the foot, called a *ko*. The upper roots are stringy, hard, and harsh to the palate; but the lower ones contain more farinaceous matter. When dug up, they are either stacked to dry, on the spot for future use, or eaten fresh. The way of preparing it is to lay it on the embers for a short time, till it is sufficiently roasted; it is then scraped with a shell, to take off the blackened outside, and afterwards beaten with a wooden or stone mallet, to loosen the fibres. The natives sometimes pound it into masses, pulling out the fibres, and putting it into calabashes, containing the juice of the *tupakihi*. It is eaten immediately it is cooked, and is by no means unpalatable; neither is it an astringent, as is generally supposed, but rather the contrary. Even to the present day, it is an article much prized, especially by the sick, who often prefer it to other food; and it is always taken by persons going on a voyage, as the best antidote for sea-sickness.

Several species of the *perei* and *maikaika (orchis)* are likewise eaten; the tender shoot of the *nikau (areca sapida)*, and of the *ti* tree also, as well as its tap root; as those also of the *toi*. These are baked in a native oven, and, when cooked, have a sweet and pleasant taste. The root of the *raupo* (bulrush), and the shoot of the *pingao* (a flag plant, growing by the sea side), often afford the hungry traveller a meal.

The chief article of food furnished by the forest is the *mamaku* (a tree fern). The stem is often twenty feet long, and is all eaten. When the outside is pared off, there is a

medullary substance, sometimes six inches in diameter, with scarcely any fibre in it; this is really an agreeable article of food, slightly sweet. When cooked, it is called *pitau*. It is not improbable, that if it were dried it might be used as sago. This is an article of food still highly prized in winter.

The fruit of the *rimu* and *kahikatea* pines also is eaten. They produce a small red berry, about the size of a sweet pea, the stone being outside, and it is found in great abundance every other season. The berry of the *hinau*, though very astringent, after it has been steeped some time in water, is then made into a kind of bread, which is much relished.

Fungi growing on dead timber, the *harori-tui*, *harori-atua*, and several other kinds, although exactly like our English toadstools, are equal in flavor and nutrition to the mushroom.

But amongst all the indigenous fruits, there is none superior to the *tawera* or *pirori (freysinesia)*, a species of the *pandanus*; which somewhat resembles a pine apple; both the flower and fruit are eaten. The juice of the *tupakihi (coriaria samentosa)* is expressed in large quantities, and drank; it is also boiled with sea-weed, and thus forms a jelly, which is very palatable. Several kinds of sea-weed are also eaten in large quantities.

The only terrestrial animal originally found in these islands was a small rat, scarcely more than one-third the size of the imported one. Though now nearly extinct and seldom seen, it was formerly so numerous as to form a considerable article of food. It was taken by an ingenious kind of trap, which somewhat resembles our common mole-trap. These were set on lines of road, which had been made expressly for this purpose in the forest; and they generally succeeded in taking sufficient at once to feed the whole pa.

The *kiwi (apteryx Australis)* was hunted at night with dogs. The natives can so closely imitate the cry of this bird, that they soon draw to them all which may be in that part of the forest. They generally carry a torch under their garments until the bird approaches; the light is then suddenly produced, which so terrifies the bird that it allows itself to be secured. The *kiwi* is still abundant in some places.

The *kakapo*, or ground parrot, is a gregarious bird, larger

than the common fowl: it was hunted with dogs and torches at night; it is now all but extinct in the northern island, though it is said to be plentiful in the southern one.

The *weka*, or large rail, is still found in the interior of the north island. The natives imitate its cry so exactly that it readily approaches them. This bird is so pugnacious, that if a bit of red cloth, or other rag, be tied to a stick, it flies at it immediately, and is thus easily caught by a noose held in the other hand.

The *kereru*, or wood-pigeon, is a very fine bird, but very stupid. It is frequently taken by placing a pole near the water's edge, where it is accustomed to drink. When it has quenched its thirst, it alights upon this, which is completely covered with snares made of flax, where it soon gets its legs entangled, and is thus secured. The *rimu* and *kahikatea* pine trees, when in fruit, are also thickly set with snares, by which means numbers are taken. The natives have also a long bird-spear, often from twenty to thirty feet in length, armed with a sharp barb of bone. With this they silently approach the tree on which the bird has alighted, and it is, generally, so stupid as to stay and be speared, although it sees its enemy approach. If the tree be one to which the pigeon is accustomed to resort, on account of the abundance of fruit, the natives then construct a ladder by ingeniously binding two young trees together, which may be growing near, and use them for that purpose, by which means they can approach the bird with the greater facility. Great numbers of pigeons are thus captured. The natives frequently extract all their bones, and, when cooked, place them in a large *papa*—a vessel made of the *totara* bark; thus preserved in their own fat, they will keep many months. The *tui*, when in season, is very fat, and is also preserved in a similar way. It is a most lively bird, and can only be taken by snares.

The *kaka*, or great brown parrot, one of the largest of its family, is also eaten. It is generally caught by means of a tame parrot, which is used as a decoy. A pole is stuck in the ground, in an inclined position, in some shady part of the forest, on which the tame parrot is placed. The native forms

a little arbor with a few large leaves of the fern-tree, in which he sits concealed with a small stick in his hand. The call of the tame bird soon attracts some of its wild companions, which, when they alight on the pole, are enticed still lower, until the fowler either seizes them with his hand, or knocks them down with his stick.

The *kakariki*, or small green parrot, is taken by snares; it is a delicious bird, and very abundant.

The *titi*, or mutton-bird, is a sea bird, which goes inland at night, just as the light wanes. It flies about in great numbers, and fills the air with its cries. To effect its capture, the natives select some spot on the edge of a lofty precipice, where they cut down all the trees which intercept the view, and there they build a little shed close to the verge. They then light a bright fire, behind which they sit, each armed with a long stick. The *titi* are attracted by the light, and fly close by in great numbers, so that they are easily knocked down as quick as possible; and thus, in one night, several hundreds are often killed, which, like the pigeon, they preserve in their own fat for future use.

These are the principal birds upon which the New Zealanders lived; and, though there were many smaller varieties which were also eaten, some of which are now extinct, it is not necessary here to enumerate them. The water-fowl, the wild duck, *wio*, *pukeko*, and several others—were more rarely captured, and can scarcely be said to have contributed much to their support.

Fishing may be considered as of two kinds;—fresh water and salt. New Zealand is not rich in its fresh water fish, yet, such as they are, they are generally taken in large quantities, and are all very good eating. The principal ones are the *tuna*, (eel,) the *pipiharau*, (lamprey,) the *kokopu*, and *inanga*. The eel is shorter and thicker than the English one, although some measure nearly six feet in length, being as thick as an ordinary man's thigh, and extremely fat; still, the general size is much less. To take this fish, a weir is constructed in rivers; a strong fence is formed with poles, two of which are wide apart at one end, and approach nearer at the other, where the

narrow outlet is covered with a large net, having a bag or basket at the end, in which they are captured. The small eels are often dried by being hung up in the sun, when it becomes like a bag of rancid oil; the larger ones are split open, and dried in the usual way.

The lamprey is taken in the same way as the eel. Properly speaking it is a salt-water fish, which enters the rivers in the spring to spawn. From its being very oily, it is highly prized. It ascends the rivers to their very source, and then the head grows to an unnatural size, when it is said to be unwholesome, and is not eaten. The head, to an European who is not accustomed to it, has a very disgusting appearance. So extremely fond are the natives of the lamprey, that deaths from over-eating it are far from being uncommon.

The *inanga* is a very diminutive fish, not at all larger than the English minnow, three inches being its usual size; it is however, the chief fish of the New Zealand lakes, and its small size is made up by its great abundance. This fish is driven into shoal water, where it is caught with a long shallow oval net. It is also taken in deep water, by a cone-shaped net, which is fastened to a frame, and thrust down with a long pole. When boiled, the water is drained from them, which the natives greedily drink,—they are pressed into a compact mass, and eaten entire; it is scaleless.

The *kokopu* is another fresh water fish, nearly ten inches long. One kind has scales, another is without. This is generally taken in the nets with other fish, but in no great quantity.

The *papanoko* is a scaleless fresh water fish, about five inches long. It is rather rare, but much prized; its roe being nearly as large as the fish itself. The *pariri* is the male of this fish.

The *tikihemi* corresponds with our trout; in shape and appearance it is much like an eel. The settlers have named it the eel trout. It is sometimes found of the length of fourteen inches, but is seldom taken in any quantity.

The *upokororo* is a fish about eight inches long, with scales; it is caught in the autumn; it bites at the hair of the legs, and is thus caught by the natives going into the water.

The fresh water mussel, *(kakahi,)* and crayfish, *(koura,)* occasionally furnish a meal.

The principal salt water fish which was formerly eaten was the shark, *(mango,)* which was caught in great numbers with the hook. They were cut open, and then hung up in the sun and wind on high horizontal poles to dry; and before they were so, they generally became quite putrid. It was a winter food, a small quantity being cooked as a relish for their kumara, which, in flavour, nearly corresponded with our rich rotten cheese.

The *tamure,* (or snapper,) and the *kahawai,* (mackerel,) were taken with a hook attached to a piece of the haliotis shell; being deceived by its resemblance to a fish, they were easily caught. The *hapuku,* (or cod,) is the most prized of sea fish; it often attains a very large size, weighing fifty pounds or more. The conger eel is also eaten. Some fish are taken with the seine, which they make of great length.

Seals were formerly abundant, and much prized as food; in fact, all was fish which came to the net, even bats and owls were not despised; oysters, mussels, and other shell fish formed also a portion of their support.

Land is held in three ways by the natives: either by the entire tribe, by some family of it, or by a single individual. The common rights of a tribe are often very extensive. These generally apply to waste lands or forests, and convey to each individual of the tribe the right of hunting and fishing over those parts. By intermarriages, several tribes are sometimes thus entitled; but, if such land be sold, it is nominally said to belong to the principal Chief or Chiefs of the tribe; they are the parties with whom the treaty is made, and to them the payment is given, which is, however, a nominal honor, the money being equitably divided amongst all who are entitled to a portion, the seller rarely retaining anything for himself. The same may be said of that which is claimed by families. Private rights to land are very rare.

The eel cuts are held in the same way. These are drains made from lakes or swamps, with weirs at the outlet to catch

the fish, which flow out in great quantities during the floods. Of these the natives are extremely jealous. They are the property of the first maker; but, in process of time, this right becomes dispersed amongst different members of the family, and thus occasions disputes. To show the value put upon their fisheries, in nearly every instance where land has been sold to the crown, these rights have been retained.

Whatever piece of ground an individual cultivates for the first time, it becomes his own private property, if he be a claimant of the land in which it is situated; and, when sold, he only would be entitled to receive the amount. Generally, however, these spots, which are of a small size, are handed down from sire to son; and, when sold, every member of the family who has been born since their first cultivation, is entitled to a share, and this is often claimed by individuals living amongst other tribes.

Sometimes the owners of a district are extinct, excepting two or three individuals; in which case, although other relatives may reside upon it, the true owners are always respected, and it rests with them to portion out cultivations, or sell it; nor can those who receive them sell without their permission.

Their cultivations are generally joined together, one being only separated from another by a few stones placed as land marks, to move one of which would be immediately attended with serious consequences.

Boundaries of uncultivated land were formerly known by rat runs, or the furthest extent to which their neighbours would allow them to carry their hunting. Stones, rocks, and trees, were also used to define their lines. The old hearth-stones, which are generally four, set upright so as to form a pit about a foot deep and broad, and a foot and a half long, were always left, and in time became land marks. The stones of ancient kumara grounds always remained. Those of Turi, the first person who came to the west coast, are said still to be seen. There is no part, however lonely and apparently unknown, of which the natives do not know the owners, and the different boundaries. In going through a large forest, a Chief who was my companion, said it belonged to him. I asked how he knew

his boundaries, he said he would point them out when we reached them; at last he stopped at the foot of a very large tree, whose root ran across the road; he pointed out to a hollow in it, and asked me what it was. I said, it was like a man's foot. He replied, I was right; it was the impression cut by one of his forefathers, and put his foot into it to show it fitted. This, said he, is one of my boundaries, and now we are entering on the land of another.

In a similar way when travelling over the central plains, where apparently human beings had never resided, one of my natives suddenly stopped by a stream, and said, that land belonged to his family. I expressed my doubts, and asked him how he could tell. He went into some long grass, and kept feeling about with his feet for some time, then calling me to him, he pointed out four hearth-stones, and triumphantly said, here stood my father's house, and going thence to the stream, he pointed out a little hollow in the rocky side, over which an old gnarled branch sprung, and said, in this hollow of the stream, we used to suspend our eel baskets from the branch. In fact, they have many marks which, though they might pass unnoticed by Europeans, clearly indicate to them their respective rights.

The roads also generally bound their lands. The country is intersected with paths, which, though not more than a foot wide, and closely resembling sheep runs, still are the means of communication. All their roads have particular names, and are well known, just as in former days the British had their Watling, Ermin, and other roads, so the natives have theirs—*Kainga roa, Taumatamahoe, Rangipo*, &c.

It is remarkable, in speaking of rivers, the mouth, or embouchure is the beginning, and the fountain head the termination of it, which is just the reverse of our ideas. A river is compared to a tree, the *pakiaka*, or root, is the mouth; the *tinana*, or trunk, is the main course; the *kauru*, or head of the tree, is the source.

To an European traveller, who crawls into a native hut for the first time, there will be perceived nothing particularly

interesting in it. He will, perhaps, only view it as being a dark smoky hovel; but when he becomes acquainted with native customs, and observes the order and arrangement displayed, the careful way it is constructed, and how perfectly the object aimed at is attained, he will not withhold its meed of praise.

The principal houses are called *ware-puni,* or warm houses; this name may be given either from the number of persons generally residing in them, or from their being so built as to exclude the external air. The *ware-puni* is generally sunk one or two feet in the earth, and nearly always fronts the sun. The sides *(pou)* are seldom more than four feet high, being formed of large broad slabs of totara, the most durable pine, having a small circular groove or opening cut into the top to receive the rafters, *(heke.)* These slabs are either adzed, and painted with red ochre; or, if it be a very superior house, each one is grotesquely carved to represent some ancestor of the family, in which case they become a kind of substitute for the nobleman's ancestral picture gallery. Between these posts there is generally a space of two feet, which is filled up with a kind of lattice-work, composed of slender laths, dyed black, white, or red, and bound together with narrow strips of the *kiekie* leaf, very tastefully disposed in a pattern, this is called *arapaki.* There is also a skirting board painted red; and the rafters, which are either carved or painted in various patterns with different colored ochres, rest on a ridge pole, *(tahuhu,)* in which a notch is cut to receive them. This ridge pole is always the entire length of the building, including that of the verandah as well, being generally of a triangular shape, and very heavy; it is supported by a post or pillar *(pou-tahu),* in the middle of the house, the bottom of which is carved in the form of a human figure, which represents the founder of the family—and is thus a kind of lares. Immediately before the face of this figure is the fire place, a small pit formed by four slab stones sunk into the ground. Perhaps there is some relic of ancient fire worship in the position of the fire, which, as a domestic altar, always burns before the face of the image of their deified ancestor.

The entrance to the house is by a sliding door, *(tatau,)* which is formed of a solid slab of wood, about two feet and a half high, and a foot and a half wide. On the right side of this is a window, *(matapihi,)* which is generally about ten inches high and two feet wide; this also is furnished with a slide, which goes into the wall of the building.

On entering, there is a low slab of wood on either side, to partition off the sleeping places, leaving a path down the middle, that nearest the door being about eighteen inches high. In the space thus partitioned off, the inmates lay in rows, each with his feet towards the fire, and his head to the wall. The Chief or owner of the house invariably takes the side next to the window, that being the place of honor. The next in point of rank, occupy the places nearest to him, whilst the slaves, and persons of no consequence, go to the furthest end. Their bedding (*wariki*) seldom consists of anything more than one or more ground mats, *(waikawa,)* upon which sometimes a finer one *(tihenga pora)* is laid, and a round log, frequently that which forms the partition, serves as a pillow *(urunga)*, which is covered with the clothes they usually wear. Formerly, they never ate in their houses, therefore verandahs *(mahau)* were required. The general length of a ware-puni is about twenty-six feet, and the breadth sixteen feet; the verandah is seldom more than six feet long, and is a continuation of the gable end of the house, having the entire width of the building. It has a broad slab in front, about two feet and a half high, which separates it from the road, from this a post rises to the ridge pole; this also is surmounted with a carved figure. The verandah is ornamented in the same way as the interior of the house. The wall plate of the verandah is often carved to represent the prostrate figures of slaves on whose bodies the pillars which support the house stand; this seems to refer to an extinct custom of killing human victims, and placing them in the holes made to receive the posts, that the house being founded in blood, might stand. This custom still prevails in Borneo. Over the door there is a board called *maihi*, which is elaborately carved, and adorned with bunches of pigeon feathers. The facings of the door-posts and window are similarly

ornamented. The building is covered externally with raupo or sedge, and roofed with the same; then with grass, or a similar substance, to a considerable thickness. The earth is generally heaped up against the sides, so as almost to reach the eaves.

At sunset, a fire is made in the house, which is allowed to burn clear for some time, and fill the little pit with embers, when it ceases to smoke, the occupants enter; the door and window being closed, the heat soon becomes almost as great as that of an oven, and of such a stifling nature, from the fumes of the charcoal, that few Europeans can bear it, yet frequently twenty, thirty, or even more will sleep in this place huddled together, and generally almost in a state of nudity. Sometimes even they suffer, from the charcoal being too powerful. This was formerly attributed to the visits of an imaginary being, called *patupaiarehe.*

The native oven *(umu hangi)* is a circular hole of about two feet in diameter, and from six to twelve inches deep, which is generally scraped out with the end of a pointed stick. The process of cooking by it is very simple, and being generally adopted throughout the South Seas, it is interesting as marking the identity of the race. A fire is made in this hole, the wood being piled up nearly a foot above its level, and upon it is laid a layer of stones as large or larger than a man's fist. When the fire has completely heated the stones, the cook, generally a female, (sometimes two or more,) quickly and dexterously removes the hot stones, either with the fingers or two short sticks, and clears out all the embers. Then returning some of the stones to the oven, she covers them up with a layer of green leaves, *(wata wata,)* and sprinkles some water over them. Having thus lined the oven, the kumara and potatoes, which have been well scraped and washed, are then put into it and piled up. If meat is to be cooked, it is generally bound round with green leaves, to keep in the gravy: this is always done with large eels, when they are intended for any guests of distinction. To these a few leaves of wild cabbage, and a bundle of sow-thistle are added as a relish. The whole being likewise covered with green leaves, as well as the sides of the oven, water is then

plentifully sprinkled over, and upon them is placed a layer of flax mats, *tapora*, or old *kete*, (baskets,) which have been previously soaked, and are carefully tucked in at the sides. The cook next, with her fingers or a stick, covers the whole with earth, so closely that the steam thus generated cannot escape. An hour or less is sufficient to cook a very large quantity of food, during which time the operator sits down and plaits a number of baskets with green flax, or *ti* leaves. When she opens the oven, she first carefully removes the earth in the same manner it was put on; then the mats are taken off with a little jerk outwards, so that not a particle of earth falls on the oven. The covering of leaves is next removed, and the food, deposited in the clean new baskets, is placed before the guests, each portion having some of the thistle or cabbage leaves laid upon them, with a piece of meat, if there be any.*

They generally leave a small portion of the food, which has been rather burnt by the stones at the bottom, and the ladies eat it while sitting round the oven. Etiquette does not allow any of the hosts to come near their guests when eating; and, if previously sitting with them, they remove to a distance. When the guests are many and distinguished, all the principal ladies, and even the Chiefs, bear the food; each one taking a *kete*, and walking in a long train one after the other, sets the food before the guests, and then retires. This is often a very pretty sight.

The process of making bread from the *pua*, or pollen of the *raupo (typha angustifolia)* is curious, both on account of the

* The natives of South Australia cook their food in a similar manner. A hole, (*kangayappa,*) is dug in the ground, and a fire kindled in it, upon which stones are laid to be heated. During the time these are being heated, they prepare the game or vegetables, and then remove the stones and larger remains of wood; and, if they stew a kangaroo, they first fill the inside with part of the hot stones, and leaves of the gum tree. The kangaroo is then put into the hole, and covered with leaves, the remaining stones, bark, and earth. It remains there for an hour and more, until steam escapes from different parts; when this takes place, the meat, or whatever is cooking, is sufficiently done. J. P. Gill, Esq.,—Tasmanian Journal, vol. i, p. 112.

patience required to collect sufficient for the purpose, and for religious rites connected with it: showing, most clearly, how very much pinched for food the aborigines formerly were, and the great stress they laid upon religion in aiding their efforts to procure it. It is also remarkable for the number of words belonging to the process, which is a proof of the value put upon this article of food.

The first thing which was done, was the erection of a shed near the swamp, from which the pollen *(pua)* was to be collected. The process of gathering it always commenced at daybreak; for when the sun began to shine, the feathery seeds blew about, they had then to discontinue their work until the evening, when they recommenced the work. The gathering of the flower heads of the *raupo* was continued for several days, until a sufficient quantity of pollen was obtained. They then cut a quantity of flowers of the *kakaho (arundo Australis)*, which being strewed on the floor of the shed, the *pua* was heaped upon them. It was daily carried into the sun to dry, and again returned in the evening to the shed, lest it should become damp with the dew. Parties of from fifty to sixty men, women, and children, often assembled for this work; each family having its own division *(tuakoi)* of the shed to attend to. When the process of collecting was finished, they went into the forest to procure the bark of the *hinau (elæocarpus hinau)*, which they stripped off the trees in large pieces, twelve or fourteen feet long. These were doubled up so as to make a bag, one end being left open to form a mouth, while the sides were sewed with flax, leaving only a small hole at one of the lower corners. Being set on their ends, they formed long bags, almost as tall as a man, which were propped up by poles. They then took the mats *(tapaki)*, which had been previously plaited by the women of split flax, and spread them on the ground by the side of the bag *(pu)*, part of them stripped the flower from the stem: this process was called *uhu*. A quantity being shred, it was put into bags, which had been plaited with great care of finely split flax, so as to allow only the smallest particles to escape. Men only were allowed to sift the *pua*, which was done by shaking these bags over the

mouth of the larger one, while the *tohunga*, or priest, repeated a karakia.

The principal person of each family had to sift it; but, if he had been guilty of any crime, the *pua* would fly up in his face, and he would be forced to give place to a better man. Whilst some were sifting, others were plaiting small baskets *(rourou, kapukapu, paro)* of green flax, which are lined with leaves of the *rangiora* or *pukapuka (brachyglottis repanda)*, to place the sifted *pua* in; the siftings *(tutae papapa)*, or down, being thrown away. The plug having been removed from the bottom corner of the bag, the *pua* flowed out, which was caught in the baskets, carefully avoiding to press it down, in which state it resembled small seeds. The baskets being filled, they were covered over with leaves as before, and then sewed up *(runa)*, which being done, they were placed in the ovens *(hangi)*, the number of which was proportioned to the quantity to be cooked. The ovens, having been covered over as usual, were left till the steam burst out at the top, which was a sign that they were done. When taken out, the substance still retained its resemblance to seeds; but the baking converted it into a solid mass.

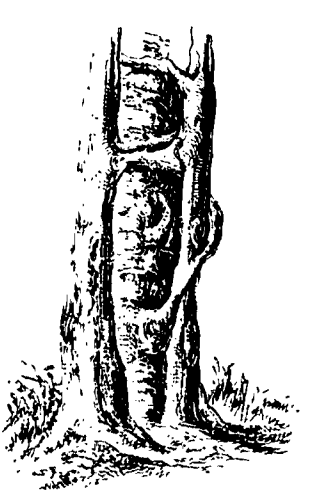
The principal person of the party then divided them among the people. Some of the loaves thus made were from six to eight inches in diameter, and thick in proportion. The smaller ones were generally eaten at the time, the larger ones being reserved as presents, for state occasions, or for supplies during war. A loaf of seven inches in diameter was sufficient to satisfy two full-grown men.

Having been rendered sacred by the prayers of the *tohunga*, or priest, during the process of sifting, no one could eat of it until the first oven, containing only three or four baskets, had been cooked for the priest, who then took off the *tapu*.

It is remarkable, that when the down *(hune)* obtained from the *raupo* head is put into the baskets, it is invariably filled with a small kind of worm, or grub, in very large quantities. It is, therefore, generally baked, and it is at once fit for making beds and pillows, for which purpose it is commonly used, and forms a good substitute for feathers.

To make bread of the *hinau (elœocarpus hinau)*, the berries are steeped for nearly a year in running water, to get rid of their bitter and astringent quality, they are then put into a basket (*pu*) which has been plaited very close, and beaten upon a stone with a small wooden club. This being sufficiently done they are sifted through closely plaited baskets; the husks, thus separated from the pulp, are thrown away, and the latter, which resembles dark flour, is kneaded into cakes with a little water. These being wrapped up in leaves of the *rangiora*, are placed in a native oven. When cooked, they have much the appearance of very brown bread, and are highly esteemed by the natives, though too oily to suit the taste of most Europeans. Hence the proverb which is used by a man when he is waked out of his sleep to eat, "*Kia wakaoho koe i taku moe, ko te Watutureiarua,*"—"When you disturb my sleep, let it be on account of the arrival of te Watutureiarua," the first person who made bread from the *hinau*.

The natives sometimes cooked it by pouring a quantity of the flour into water which had been heated by putting hot stones into it, the only way the natives previously had of heating water. In that state it was called *rerepi*.



A RATA TREE.

CAVE NEAR THE MOUTH OF THE MOKAU.

CHAPTER XXV.

NATURAL HISTORY.

THE Natural History of these islands, compared with that of other countries, appears very defective; excepting a rat, which is now almost exterminated by the imported one, there are only reports of a kind of beaver, of whose existence we are not yet quite certain, although, very probably, it does exist in the Middle Island.*

* A man named Seymour, of Otaki, stated that he had repeatedly seen an animal in the Middle Island, near Dusky Bay, on the south-west coast, which he called a musk-rat, from the strong smell it emitted. He said, its tail was thick, and resembled the ripe *pirori*, the fruit of the *kiekie*, which is not unlike in appearance the tail of a beaver. This account was corroborated by Tamihana te Rauparaha, who spoke of it as being more than double the size of the Norway rat, and as having a large flat tail. A man named Tom Crib, who

The *kiore*, or native rat, is not above half the size of the Norway rat (*mus ratus*); it once abounded everywhere; it chiefly fed on the mast of the *tawai*, a species of beech. It was formerly valued as an article of food. The English or Norway rat is called by the natives *pou hawaiki, kiore pakeha, kainga rua.*

The *kuri*, or native dog, was found when Cook arrived, and the natives state it came with them from Hawaiki, when they first landed in New Zealand. It was a small long-haired dog, of a dirty white or yellow color, with a brushy tail; it has now become quite extinct. It does not appear to bear any resemblance to the Australian dingo, but is more probably of the same species as those still found in the Polynesian Islands.

New Zealand probably possesses two kinds of bat; the *pekapeka* (*vespertilio tuberculatus*); the common one is very small, of a yellowish brown, with diminutive rounded ears.

The seal, *mimiha* or *kekeno* (fam. *Phocidæ*), appears to have once been very numerous, as their bones are met with in considerable quantities along the coast, mingled with those of man. In the Middle Island, the *rapoka*, or sea-bear, was not uncommon: the natives formerly captured it, by throwing sand in its eyes, and whilst it strove to free itself from the annoyance, they fell upon and killed it. It is now seldom met with.

The sea-lion, *wakahao* (*Phoca jubata*), or morse, once frequented the shores of the Middle Island. The natives describe it as being about the size of the cow. It is said to have been of a red color, and to have gone inland to breed, and as having been very savage and powerful. One of their chief warriors, named Te Wera, was put to flight by this animal, although attended by seventy of his followers—hence the

had been engaged in whaling and sealing in the neighbourhood of Dusky Bay for more than twenty-five years, said he had not himself seen the beaver, but had several times met with their habitations, and had been surprised by seeing little streams dammed up, and houses like bee-hives erected on one side, having two entrances, one from above and the other below the dam. One of the Camerons, who lived at Kaiwarawara, when the settlers first came to Wellington, stated that he saw one of these large rats and pursued it, but it took to the water, and dived out of sight.

saying, "*Te hoa kakari o te Wera he wakahao*,"—"The enemy of te Wera is the sea-lion."

Whales were very numerous in the New Zealand seas (fam. *Balœnidœ*). The sperm whale (*paraua*), is found of different colors, some being white, others black, or of an ochreous or dingy red, and frequently of a mottled color. The *tohora* (*balœna antipodum*) or right whale, was very abundant. The dead black whale is said always to drift to the leeward, whilst the sperm, on the contrary, goes to the windward.

The fin-back (*balœna physalus*) is found chiefly on the north-east shores of the North Island.

The most remarkable of the New Zealand birds is the *apterix Australis*, or *kiwi* (fam. *Struthionidæ*), which is supposed to be one of the last surviving members of a very large family. This remarkable bird is still abundant in several parts of the country. In size, it is not larger than a common full-grown fowl, yet it lays an egg not more than one-third less that of the *emu*, for it is eight inches in circumference across, and twelve lengthwise. There are two varieties of the kiwi, one being rather larger than the other, and of a darker color, this only lays one egg; the other, or common red one, lays two, which are of smaller dimensions. This bird has a rudimentary wing, which is terminated by a slender claw; the bill is long and

A Chief came to me one day, and inquired whether there were men and women living in the sea. I demanded the reason of the question being put to me. He said, that whilst a boat's crew was going for the Rev. Mr. Reay, in Cloudy Bay, a figure suddenly appeared in the water, at a distance of about three yards; they left off rowing, and gazed at it for a long time; it resembled a black man of the usual size, but was bald on the head, and with moustachios sticking out about four inches. As they approached, it laid on the water like a log, and one said it was a log, another that it was a *kumete*, or large wooden bowl, turned upside down; but, as they drew near, it rose up, and appeared as a black man, as far as the waist; it looked steadfastly at them, and kept puffing with its mouth: it was a perfect man, only was bald, and had a queer stiff-looking moustache. One proposed to throw a rope round it, and pull it into the boat; another said, No, it is *taniwa* (sea god), and will smash the boat. It continued looking at them and puffing for about an hour, and then went down. They told Mr. Reay of it, and said they had never seen such a creature before, and asked whether we *pakehas* had. I asked whether it was not a seal; they said no, it was a perfect man as far as the waist—the lower part was concealed in the water.—*From Tamihana*, 1847.

slightly curved, having the nostrils at the extremity; its feathers, which are tipped with a kind of claw, are much prized in forming cloaks, which are only worn by the highest chiefs.*

The *kiwi* forms burrows, and deposits its eggs in them, generally at the root of the *rata*. It is said to be three years before they are hatched, and oftentimes the hole is so grown up with roots, that the young bird cannot make its way out, and thus perishes. The *kiwi parure* is the largest kind, and the *kiwi hoihoi* the smallest.

The *kiwi* is a night bird, and finds its food by smell, feeling its way by means of its large whiskers, inserting its bill into the earth in search of worms with great celerity, making at the same time a snuffing noise; it then appears very animated. It kicks with considerable force, and expresses its anger by a hissing or grunting noise. It is easily tamed. The cry it makes is very similar to its name, which is probably thus derived. The *kiwi* is an unsightly bird, having short thick legs, with very strong nails; it has no tail. In very wet weather, it is often driven out of the forest, and compelled to seek the plain. When at rest, it supports itself upon its beak. The natives always tie a feather or two of this bird to their *paua*, or fish-hooks. It is good eating, and tastes more like tender beef than a bird; the principal fleshy parts are the ribs and legs.

There is said to be another bird of this family in the Middle Island, weighing as much as eighteen pounds; it is so strong that it cannot be held with one hand, and if the captor be not very careful, it will escape, as my informant said, by shaking itself out of its feathers, which it frequently does. It is highly probable that many varieties of this remarkable bird will be found in the islands north of New Zealand.

Toko eka, a kind of kiwi, larger than the turkey, and found in the Middle Island, at Dusky Bay, and on the snowy mountains; by others, it is described as being of a bright red

* Cloaks made from the feathers of the *kiwi* are highly prized. I brought a very large one from one of the Wanganui tribes, as a present for the Queen. During the many years I have been in New Zealand, I never saw so fine a one—they are extremely rare.

plumage, and only found on the tops of the highest mountains. It was caught by spreading a white garment on the ground, which it mistook for snow. The natives speak of an immense bird which lived on the tops of the mountains of the Middle Island. They called it the *powakai;* it laid only two eggs—one became a male and the other a female. It devoured men. This bird is alluded to in several of their traditions.

The natives speak of another member of this family, which they name the *kiwi papa whenua,* a still larger species, which they describe as having been full seven feet high; it likewise had a very long bill, with which it made large holes in the ground, in search after worms. This bird is now extinct, but there are persons living who have seen it. Rauparaha told me he had eaten it in his youth, which might be about seventy years ago, and when that Chief died, his corpse was said to have been ornamented with some of its feathers.

But of all the birds which have once had existence in New Zealand, by far the most remarkable is the *moa, dinornis* of Owen; perhaps it was the largest bird which ever had existence, at least during the more recent period of our earth's history; and it is by no means certain that it is even now extinct. I first discovered its remains in 1839, at Tauranga and Waiapu; but in 1844, I met with a very large collection of the bones of this bird mingled with those of the seal. They were laid in little hillocks at the mouth of the Waingongoro; each heap was composed of the bones of several species of the *apterix.* They are abundant on almost every part of the North Island, south of Mokau, and throughout the Middle Island, but have not been discovered further north, probably because there were no grassy plains there for it to feed over.

Wherever the remains of the *moa* are found, there is generally a small heap of round quartz pebbles, about the size of walnuts, which were doubtless swallowed for digestion. It is probable that this wonderful bird was not much less than sixteen feet high, and its bones are half the size of the elephant's.

The Fam. *Rallidæ,* is rather an extensive one, though

* The word *Moa* in the islands, is the common name of the domestic fowl.

several members of it are extinct. The largest kind is the *ocydromus Australis*, the *weka*, or wood hen of the settlers. The breast is of a slate color, the back brown, and speckled; it is strongly made, and about the size of a half-grown fowl: it is very abundant in the Middle Island, and the southern part of the North Isle. The name is taken from its cry.

The *pukeko*, or *rauhara*, *(porphyrio melanotus,)* is a fine bird, about the size of a pullet; it has long red legs and toes, with a bill and protuberance above of the same color, somewhat like the guinea-fowl: the back is black, and the breast of a bright mazarine blue; the under feathers of the tail are pure white, which forms a fine contrast with the black of its short tail. This bird has a strong shrill cry, resembling its name, flies slowly and heavily, and is a great thief, making much havoc in the cultivations. It abounds in swamps and along the sides of rivers. The flesh is dry and coarse, seldom eaten by the natives, but much esteemed by Europeans, who say, that when kept it is exquisite eating.

Closely allied to this bird is the *takahe*, the *notornis* of Owen, a large heavy bird of the Middle Island, very rare; it stands about two feet high, and is nearly as large as the kiwi. It has a short thick beak, and strong legs; the back is black, and its neck and body of a dark blue, shaded with green, and gold on the wings. The tail is scanty, and white underneath. One specimen only has reached this country, which is to be seen in the British Museum.

There are several smaller kinds of rail. Of these is the *katatai*, *(raulus assimilis,)* of a ferugineous color. The *rallus dieffenbachii*, is about one-third less than the *weka;* it is peculiar to the Chatham Isles, and is a fine bird. Its native name is the *moeriki.*

Patatai, or *popotai*, is a small rail, about the size of a sparrow, but of a very delicate shape; it is of a light brown color, the back spotted with black and white, the breast is of a slate colour, beak bright green, eye black, with a red circle; it has a very small tail, which is black underneath, with white bands; the legs are of a pale green.

The *moho periru*, or *motarua*, a small dark brown rail of

uniform color, with red legs, black eye, red circle, black bill, small tail, black underneath, spotted with white, the breast and front edges of the wings are of a dark bright blue.

Totoriwai is a small black rail; the *moho* is also of a black color, formerly very abundant, but now seldom seen.

The *koitareke*, or *kokoreke*, *koreke*, and *koutareke*, (*coturnix novæ Zealandi,*) is a small quail, with short legs, nearly approaching to the quail of Australia, in its general features.

In the fam. *Falconidæ*, is the *kahu* (*falco harpe*), a fine large hawk, which is very destructive to poultry, and will not hesitate to pounce on even a full-grown hen. The wings are nearly four feet across when expanded, but the body of this rapacious bird is very small, being a dark yellow, spotted with brown, and the breast of a lighter color, spotted.

The *kaiaia*, or *karewarewa*, *kauaua*, (*falco brunnea.*) This is an elegant bird, very similar to the English sparrow-hawk; it has a very shrill cry, which is regarded as an omen of the weather: if heard on a fine day, it is a sign it will rain; if on a rainy day, that it will be fine.

There is also a night-hawk, very similar to the sparrow-hawk in plumage. Fam. *Strigidæ*.

The *koukou*, or *ruru* (*Athene Novæ Scelandiæ, strix fulva*). It is called *more pork* by the settlers. This small owl is the only one yet known in the islands; it is easily killed with a stick in the day time.

Fam. *Alcedinidæ*—the *kotare*, (*halcyon vagans*). It closely resembles the English kingfisher in plumage, but, if anything, is rather inferior to it in beauty, and is a third larger.

Fam. *Upupidæ*—the *huia*, (*neomorpha gouldii*). This is a beautiful bird, with small wings; it is about the size of the jay, of a bright glossy black, with four large tail feathers, tipped with white, which have a graceful curve, with a small white tuft under the root of the tail; the male has a long slender bill, of a bright yellow color; the female has a thicker bill; the eye is of a leaden color; it has two little yellow fleshy lappets on each side of the head, which look like two wafers stuck on the cheeks. The legs and feet are long, slender, and of a bright yellow. Its hop is very singular, like

most of the kangaroo. The natives highly prize the skin, which is an article of barter. This bird is chiefly found to the south of the Ruahine mountains, in the North Island, especially on the Tararua range, and the natives send the skins to the north carefully packed between pieces of bark. They receive sharks' teeth in return. A good skin is valued at one pound.

The following are honey-birds:—

The *tui, koko, (Prosthemadera, Novæ Zealæ)*. Cook named this beautiful and lively bird, the *parson* and *mocking bird.* It acquired the first name from its having two remarkable white feathers on the neck, like a pair of clergyman's bands; and the latter from its facility in imitating sounds. Though not of gaudy colors, there is something very chaste and elegant in its plumage. It is of a black bronzed color, with delicate white hair feathers round the neck; it is a sweet songster, and full of activity, incessantly flying up and down, and uttering its varied and joyous notes. In the spring it may be seen in the yellow kowai trees, brushing out the pollen from the flowers with the greatest rapidity. When tamed, it readily imitates every kind of sound, and soon forms an attachment with any one who notices it, so that it is a general favorite.

The *tui* becomes extremely fat in winter; it is then caught in great numbers by snares; but in that season it is also taken by marking its place of roost on a frosty night; in the morning its legs and wings are so benumbed with cold, that it is easily shaken from its perch, which it has not strength to leave before the sun warms its half-frozen body; this seems to prove that the climate has become colder than it was formerly.

When the *tui* becomes so extremely fat as to be uncomfortable to itself, it is said to peck its breast, and thus cause the oil to exude, which completely saturates its feathers; this it appears to do to lighten itself, when caught it is found covered with the marks of its peckings, and thence acquires the name of *koko*, or pecking.

The *tui* is said to breed three times in the year; it begins in September, or early spring, and then lays three eggs; in December it lays five eggs; and in March, or autumn, it has six or seven, of a pure white color. It takes little more than

a fortnight to hatch. The unfledged bird is called a *pi*, afterwards it is named a *pikari*, and when fledged a *purehe*. But, full-grown, it is a *tui*, and when it becomes very fat, it is a *koko*. The flesh of this bird is highly esteemed as a very great dainty, and it certainly is so; but its lively song is far sweeter to those who admire melody, and such will regret that this will not save it from the Maori oven.

The *kotihe* (*ptilotis cincta*). This beautiful honey-bird has a velvety black head and wings, with a tuft of white feathers on either cheek and wing; it has a bright yellow circle round the lower part of the neck and wings. The back and tail are of a yellowish grey. It is about the size of the bullfinch. The male is much larger than the female, which has not so fine a plumage. Its legs are strong, and its tail slightly forked. It lays four eggs. The notes are pleasing, but few, which, when it has sung, it hops away to another bush.

The *korimako*, or *kokorimako* (*anthornis melanura*). This bird is the sweetest songster of New Zealand, but is not distinguished by its plumage, which is of a yellowish olive, with a dark blueish shade on each side of the head; the rest of the body being of a dingy yellow-greenish color; it has a long forked tail, and strong wings; the legs are of a puce color. It lays seven eggs, spotted with blue, upon a brown ground. The male is larger, and its plumage is rather brighter, with more green in it than the female. In the early dawn, when the vocal songsters of the grove assemble by mutual consent on some tree, to sing their morning hymn, the note of the *korimako* is heard above all the rest, and gives the greatest harmony to the whole; indeed, nothing can exceed the sweetness of this concert, which is only heard for a short time, and then ceases for the rest of the day, until the birds begin to *koro*, or intimate the day has closed, and then in some parts of the south they again assemble to sing their evening hymn; but this is not generally done, the favourite time is the morning. I have counted sixteen birds of different kinds thus perched together on one branch, in the greatest harmony. It is also called *kopara*. To this genus belongs the *anthornis melanocephala* of the Chatham Isles.

Fam. *Luscinidæ.*—The *matata,* or *koroatito* (*sphenœacus? punctatus*). It is a small dark brown bird, with a white and brown spotted breast; it has four long and four short tail feathers, similar in structure to those of the *emu* and *kiwi;* it is a swamp bird, flies low, and for a very short distance, amongst the rushes and fern, with a long shrill cry; and is easily killed with a stick. Formerly, it was a sacred bird, and offered in sacrifice when a party returned unsuccessful from the war.

Riro riro, the wren. This most diminutive bird is of a greyish yellow color; the male has a dark blue crest; it is very tame.

Fam. *Turdidæ.*—The *piopio* (*turnagra crassirostris*), a bird about the size of a thrush, with a short thick bill, red tail, yellow breast, and brown back. It is a bird of passage from the south. *Piopio wirunga nga tau ko Matatua te waka.* The *piopio* came on the bow of the *Matatua,* one of the original canoes, from Hawaiki, so says the proverb.

Fam. *Muscicapidæ.—Piwaka waka, tirakaraka,* the fan-tailed fly catcher, a pretty little restless lively bird; very sociable, and fond of displaying its beautiful little fan-tail. It has a head like the bullfinch, with one black and white streak under the neck, coming to a point in the centre of the throat. Its wings are very sharp and pointed. It is very quick and expert in catching flies, and is a great favorite, as it generally follows the steps of man. It was sacred to Maui.

Miromiro, (*miro albifrons.*) A little black and white bird, with a large head; it is very tame, and has a short melancholy song; it generally flies about graves and solitary bushes. The *miro toitoi,* (*muscipeta toitoi,*) or the *ngirungiru,* is a bird not larger than the tom-tit. Its plumage is black and white, having a white breast, and some of the near feathers of each wing tinged with white.

Fam. *Corvidæ.*—The *kokako,* or New Zealand crow; it is about the size of a small pullet, with long legs, and remarkably short wings; its eye is of a lavender colour; the head is very small. It has a strong black beak, a little curved, and a small brilliant light-blue flap hanging down on each side the ear. It is a sly bird, very thievish, and

timid. The flesh is bitter, but when skinned and steeped in water a short time previous to cooking, it becomes more palatable.

Fam. *Sturnidæ.—Tieki,* (*creadion carunculatus.*) This is a beautiful black bird, with a chestnut band across the back and wings; it has also a fleshy lappet on either side the head. The *tieki* is considered a bird of omen: if one flies on the right side, it is a good sign; if on the left a bad one.

Fam. *Fringillidæ.—Pihoihoi, wioi kataitai,* (*alauda, Novæ Zeal:*) This little bird is very similar to the ground lark, but has no song. It is of a grey color, the breast white, with grey spots. It makes its nest on the ground, and greatly resembles its English namesake.

Fam. *Psittacidæ.*—The *kakariki,* or *pouwaitere,* (*platycercus Novæ Zeal:*) is a pretty light green parrot, with a band of red or yellow over the upper beak and under the throat. This elegant little bird is about the size of a small thrush; it flies very fast, and has a very quick note: it is excellent eating. The one with red on the head, is called *kakariki matua;* the other with yellow, is called *kakariki porere:* they are different species.

The *kaka (nestor meridionalis).* Its general color is a dark brown, with a reddish shade; the breast is also red and brown, with bright red feathers under the wings. The bill is very large and curved; the cry is remarkably strong and harsh. When the other birds hold their morning concert, the *kaka* generally puts a stop to it with his harsh shrill note when he thinks they have sung long enough. It has a fine black eye. This is a large bird, little inferior in size to a duck; it is easily tamed, and taught to speak. The natives make *mokai* or pets of them, and generally use them to decoy wild ones. This bird is eaten, but it is very dry, and, excepting the breast, rather strongly flavoured. It makes its nest in holes of trees, and lays two, four, and sometimes seven eggs. Generally, three of these birds are found in the same hole, a male and two females; and their nests are so close, that either bird can cover the eggs of her neighbour, and thus give her leave of absence. The natives have a saying, that the *kaka* never alights on the maire tree. One kind has a larger bill, this is

called *kaka huripa;* the one with a smaller one is called *kaka motaraua.* Some *kaka* make their nests in the soft sand cliffs; these are of much lighter color, the back and wings being of a dirty cream color, and the breast of a bright red. This may be the *platycercus auriceps,* or *trichoglossus aurifrons korako.*

The most remarkable bird of this family is the *kakapo,* or *tarepo,* (*strigops habroptilus,*) the night parrot. It is as large as a hen, of a light green and yellow color, banded with brown, with large black whiskers, and frequents mountains and precipices, and though possessing wings, seldom uses them; it is gregarious; one generally keeps guard, and so carefully, that it can never be approached on the windward side. In appearance it resembles the owl. The natives say, there are two kinds, one of which is as large as the *kiwi*; it is extremely rare, and will be soon extinct in the North Island. I have only seen two caught there: it is very delicate eating. This remarkable bird is more abundant in the Middle Island.

Fam. *Cuculidæ.*—The *kohoperoa, kawekawea, koekoea,* (*eudynamys taitensis.*) This is a bird of passage, and one of the New Zealand cuckoos; it has a long tail, of the same color as the sparrow-hawk, and altogether not unlike it; the body is short and thick, with short legs and strong claws. It is a sweet singing bird, but is only heard during the warmest months of the year, when it sings all the night. Its appearance is a token for the planting of the kumara, and its departure, that it is time to dig them up. Some have an idea, that this bird hibernates under the water. The Taupo natives think that it creeps into holes, where it turns into a lizard, and loses its feathers; on the approach of summer, it crawls out of its hole, its feathers then begin to grow, the tail drops off, and it again becomes a bird. In its lizard form, it is called *he ngaha,* but in Wanganui, *he piri rewa,* or tree lizard. The natives say, that always before the wind is about to blow from the south, the *kohoperoa* ceases to sing, and does not commence again till the west wind blows, or till a breeze springs up from the north. When a child is deserted by its parents, it is said to be "*Te parahaka o te koikoea,*"—"An egg left in another's nest."

The *piwarauroa*, (*chrysococcyx lucidus, cuculus nitens,*) is the other cuckoo, which is also a bird of passage. Its breast is white, the feathers being fringed with green and gold; the back is green, gold, and bronze; the feathers under the tail are white spotted with brown. It has a very peculiar shrill note. When first heard in August, its cry is feeble, *kui kui te ora*, complaining it is cold; but as the summer advances, and the sun becomes warm, its note changes to *witi ora, witi ora*, I am warm. There is a saying, if it continues to cry *kui kui*, it will be a cold summer; but if it sings *witi ora, witi ora*, it will be a warm season. These two birds of passage are said to divide the year between New Zealand and Hawaiki, arriving in September and leaving in March.

Fam. *Columbidæ.—Keriru, kukupa, (kuku carpophaga, Novæ Zeal:)* the wood pigeon. This is a very fine large bird, the size of a duck: the upper part of the breast is green and gold; the lower a pure white; legs and bill red. It is a heavy flying bird, and very stupid, which makes it an easy prey to its enemies. If two birds are on one tree, and one be shot, the other seldom flies away. Its chief food is the fruit of the miro when in season, and then it is good eating; at other times, it feeds on wild cabbage, and in spring on the young leaves of the kowai, when it is not considered wholesome. The natives preserve large quantities in calabashes, taking out the bones; these are called *kuku*. It is in season at the beginning of winter, when it becomes very fat, and the natives extract oil from it. There is a saying, the pigeon never alights on the rata tree. I have only met with one species of this bird.

Fam. *Tetraonidæ.—Kokoreke, koutareke, koitareke, (coturnix Novæ Zeal:)* The quail is a very rare bird; it is smaller, but otherwise closely resembles the Australian; it is more abundant in the Middle Island.

Fam. *Charadridæ.*—The *torea*, (*hæmatopus picatus,*) a black sea bird with red legs and bill.*

* The *karoro*, a black and white shore gull, seizes the shell fish it preys on, carries it up into the air, and then drops it in order to break the shell and obtain the food.

Fam. *Ardeidæ.—Mataku urepo,* (*botaurus melanotus.*) The bittern is very generally spread over the whole of New Zealand; it is of a buff color, with brown spots, and lighter under the breast; it utters three hollow sounds, and then ceases for a short period before it commences again. When it stands at rest or sleeps, it elevates its bill to the heavens, which gives it a very singular appearance.

The *mataku* (*herodias mataku*) is of a bright ash color. The top of the head is covered with slight bristles, and the back of the skull is of a red color, perfectly bald; its neck and legs are long. The female lays two eggs of a pale blue color, about the size of a turkey's egg. It is a very shy bird, and seldom seen; it flies gracefully, with its long legs stretched out like a tail.

Kotuku, (*Herodias flavirostris,*) the white crane; a beautiful and rare bird; it has a yellow bill, and dark green legs. Though sufficiently abundant in the Southern Island, it is seldom seen in the Northern, so that there is a saying, *kotahi ano te rerenga o te kotuku,* that is, a man only sees the white crane once in his lifetime.

Fam. *Scolopacidæ.—Tarapunga,* (*himantopus Novæ Zeal:*) a white breasted bird, black wings, back and head, red bill slightly curved upwards, with long red legs; it is found on the Taupo lake, with several other varieties of sea birds.

Fam. *Anatidæ.—Parera, turuki, (anas superciliosa,)* the duck, very similar to the wild duck of England. Those in the interior appear to be of a larger kind.

Putangitangi, (*casarca variegata,*) the paradise duck. This fine bird is confined to the southern part of the Northern Island, but is very abundant in the Middle Island. The colors of this bird are very distinct, the breast white, and the wings of a yellowish red, or dark orange, with partly colored back; it is easily tamed.

Wio, (*hymenolaimus malacorynchus,*) the blue duck, is found abundantly in the mountain streams of the south part of the North Island, and in the Middle; it takes its name from its cry. This bird has a remarkable membrane attached to its bill; it is highly prized by the natives; climbs up rocks by

means of the joints of its wings, which are bare of feathers, and horny, and uses its short strong tail as a support. There are many varieties of teal, widgeon, coots, &c.

Fam. *Alcidæ.*—*Korora,* (*spheniscus minor,*) the small green and white penguin, formerly very abundant; it lays two white eggs in the crevices of rocks and holes near the sea-shore.

Hoiho (*eudyptes antipodes*). This penguin is double the size of the former, the back is dark brown, and the breast white; it is very rarely seen in the Northern Island.

Fam. *Procellaridæ.*—*Titi, (pelecanoides urinatrix,)* a dark grey sea bird, with white breast, which goes inland at sun-set, and flies about in the dusk for a short time, with great noise; it lays one egg in the holes of rocks, and is very fat. It is supposed to deposit a store of food for its young when hatched, and then to abandon it; hence the saying, "*He manu wangainga tahi,*"—"A bird that only feeds its young once."

Toroa (*diomedea exulans*).—The albatross is found in the New Zealand seas; the feathers are highly prized by the natives as ornaments, especially the under wing feathers, which are pure white, and the down, tufts of which are worn in the lobe of the ear. The wing bones also are used as neck and ear ornaments.

Fam. *Pelecanidæ.*—*Kauwau* or *karuhiruhi, (graucalus varius vel carunculatus,)* a black, or black and white bird, abounding in rivers and harbours. They are sociable birds, and build their nests in great numbers on the same tree, overhanging the water; the smell of one of these colonies is almost insupportable.

The *totoara* is a slate-colored bird, with a few little white feathers near the bill; it is the New Zealand robin, and a very grave but social tame bird, always following the steps of man.

There are several birds omitted in this list, which are not classed, but the most interesting are here given.

Fam. *Scincidæ.*—New Zealand formerly possessed many species of lizards, and if native accounts may be depended upon, many of these were of very large size. Even when Europeans first visited the islands, they were far more numerous than they now are; their decrease may be attributed to

the frequent fires, and to the introduction of the cat, which greedily preys upon them; they are therefore now, comparatively speaking, seldom seen. The chief lizard still existing is the *ruatara,* (*tiliqua Zealandica,*) the guana; it is about eighteen inches long; the head is large, with a fine benevolent eye; it has a row of white serrated points on the back, with similar dark ones on the tail; the teeth are rounded, and the tongue triangular; its toes are slender; it lays on its back when basking in the sun, and burrows. It is now only found on the small islands in Cook's Straits, or on the eastern coast of the North Island. It is of a dark brown color, intermingled with yellow. The natives have a great horror of it, although it is perfectly harmless.

Kakariki (*naultinus elegans*) is a beautiful bright green lizard, about eight inches long; it has the power of contracting or dilating the pupil of its eye. The natives are much alarmed at the sight of it, and especially if they should hear it laugh, (so they call the noise it makes,) which they say is a sure sign of death to the person who hears it. The natives imagine that all diseases are caused by this lizard crawling down their throats, when they are asleep. The male is perfectly green; the female has a longitudinal line of white spots running down the lower part of each side.

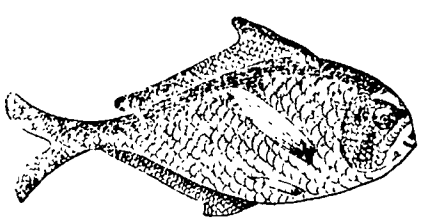
There are several other kinds of lizards, one is beautifully spotted and of a black velvet color; another is of a flesh color under the neck and belly, and dark brown on the back.*

Ord. *Amphibia.*—Fam. *ranæ.*—Until lately the frog was not supposed to be in New Zealand, for although Polack stated he could not sleep for the noise of their croaking, no other traveller has met with such annoyance, though many have traversed the country far more frequently and entirely than he ever did,

* Black lizards, with hair or down on them, and about four feet long, are said to abound in the green stone lake. A man named Hawkins, who lived in that part of the island for many years, is said to have kept one of these lizards, which he fastened with a dog chain. They are amphibious. The same individual caught one of the night emus, which is said to have stood near a yard high. He also met with what he called a kind of a fresh-water otter: as he found their skins were not equal to those of the seal, he did not trouble himself any more about them. This appears to have been the beaver already alluded to.

without even seeing anything of it. The discovery of the frog in New Zealand was reserved for the gold-diggers at Coromandel Harbour, where, in 1852, three small ones were found in their pits; and afterwards, I heard, that one had occasionally been turned up by the settlers in the vicinity of Auckland. With these exceptions, I have not seen any, or heard of others seeing them; they must be extremely rare, and had not I heard from the natives that there is a large frog on the Island of Mana, I should have been inclined to think those at Coromandel had been casually imported from Sydney. The natives describe a large frog, which they call, *moko mokai, a maru te ware aitu,* as having once been very abundant on that island; they say it was as large as a small pullet, and in the tadpole state was more than a foot long; they also affirmed there was a smaller one found in the same locality; but the existence of the bull-frog at present rests on their report.

No snakes have ever been found, although there are reports of their having been introduced by the Sydney shipping. Many of the earth-worms are almost like snakes, being considerably more than a foot long; some of these were formerly eaten, and esteemed very good: this was the case with the *toke tipa,* a very long large worm, which feeds on roots. There is a saying, that the *reka,* or sweetness, of this worm remained in the mouth for two days after it was eaten.



THE ARAARA.

The fish of the New Zealand seas are plentiful, and not deficient in variety. I shall endeavor to give a brief account of the principal kinds.

Aihe, is a large fish, twenty-four feet long, having a small

head like the porpoise, with similar teeth; it probably belongs to that order, and is synonymous with *rarihi.*

Awa, is a small tidal-river fish, resembling the roach; the settlers call it the herring, which it only resembles in shape. It is synonymous with *takeke.*

Araara, a fish about a foot and a half long, very broad and flat, having remarkably large scales, and its dorsal and caudal-fins covered with scales. [See plate.]

Hapuku, or *whapuku* commonly called the cod, but a much richer fish in flavor: externally, it more resembles the salmon, and is known in New Holland as the *Dew* or *Jew* fish; it attains a large size, and is considered the best sea fish of New Zealand.

Kahawai, (*centropristes trutta*), or *mulloides.*—It is generally from fifteen to twenty inches long; is taken with a hook and a piece of the haliotis shell: the flavor is rather sour, but its great abundance renders it very valuable as an article of food.

Kirikiri, and *pakirikiri,* a rough-skinned fish, having two spines on the back, which it can elevate at pleasure; it is a short but broad fish *(labrus pœcilopleura).*

Koputaratara, kopuawai, papati, and *totara:* these are all names for the *diodon;* this is a round fish, covered with spines; it possesses the power of inflating itself, when it looks like a ball; the dorsal and caudal fins are very small; it has no teeth, but an upper and lower rim of bone; it contains a double-shaped air vessel, which is used as a bottle by the natives.

Kanae, a fish abundant in some parts of the coast, and also found in the Wangape, a fresh-water lake, seventy miles inland, near the Waikato.

Kumukumu, is a red fish, with a hard horny skin; it derives its name from the noise which it makes.

Manga, or *paro,* a long narrow fish, with very minute scales, from two to four feet in length, like the blade of a sword; the back dark green, the belly silvery white, having a dorsal fin running nearly its entire length. It is never caught, but is said to be killed by the frost, as it swims near the surface; on a frosty morning, numbers are thrown upon the shore; it is highly esteemed.

Fam. *Scyllium. (squalus lima).—Mango,* this name is given to the dog-fish as well as the shark; it abounds on the New Zealand shores, and is taken in great numbers; some of them attain a very large size, and will snap off a man's leg. *Mango pare (squalus zygœna)* hammer-headed shark.

Tuatini is a species of shark, often taken ten feet long; it is very savage. The teeth were set in rows, and formerly used as knives for cutting up human bodies for the oven.

Nga, a gelatinous fish, from one to two feet long, somewhat like a thick eel; the whalers call it a squid.

Maroro, the flying-fish; it is sometimes near two feet long, and is considered very good eating. (*Exocetus exiliens et volitans.*)

Moki, (latris ciliaris,) the haddock. Some call it the rock cod: it is about fourteen inches long, and in flavor more like the cod than the other fish which goes by its name.

Ngoiro, and *koiro,* the conger eel, is very similar to the European one; it is frequently taken, and esteemed good eating. It is a very savage fish.

Pakaurua, wae, the stingy ray. This remarkable fish is very abundant in shallow waters; it frequently attains a great size, and is often nearly two feet in breadth, has a long tail, and barbed bone beneath, with which it inflicts very dangerous wounds, from the effects of which many have died. (*Raia rostrata.*)

Patiki, common name for the sole and flat-fish; the latter is found in rivers, but decreases in size as it retires from the sea; at one hundred miles inland, it is not more than two inches in diameter. (*Rhombus plebeius.*)

Ngehe, a rock fish, curiously spotted white and brown.

Pihapiharau (the lamprey), is almost eighteen inches long, of a silvery color; there is a saying, "*No Rangiriri te pihapiharau,*" "The lamprey comes from the fountain of Rangiriri." The name of the fish is derived from its many gills. It is taken in large quantities by *pas,* or weirs.

Rari, is a large fish, with two long white appendages to its lower jaw, it is about the size of the cod, and much resembles it both in appearance and flavor.

Takeke, is the smelt, which is much the same as the European.

Papaki, is a kind of cat-fish, having two curious projections like feet, and the ventral fins united.

Tamure, kouarea, (the snapper) is a large fish like the bream: it is very abundant, and the most generally taken of all.

Purarurarau, is a red fish streaked, with spines on the back and fins: it is not eaten.

Tawatawa, is about the same size as the *kahawai,* or mackerel, which it closely resembles in color and general form. There is a saying of this fish, "*Me te kiri tawatawa ka takato o te tangata nei,*"—"As the skin of the tawatawa when caught, so is the skin of the man when slain."

Raumarie, a beautiful fish, shaped like a mackerel.

Tuere, a kind of lamprey, about two feet long; it has several small feelers attached to the head, and has a broad flat tail; the color is dark brown; the body is of uniform thickness, the same as the *pihapiharau.*

Uku oru, a variety of the ray, *tutuira.*

Warehou, warehenga, a fish found on rocky coasts; it attains a length of two feet by eighteen inches in width; it resembles the *kahawai,* but is much superior to it in flavor.

Hako, a large fish like the salmon (*brosmius venustus.*)

Hoka, a fish about two feet long, of a reddish color, with small scales.

Puhaiao, a small black and red fish. There is a saying, if this be taken, the *hapuku* is sure also to be caught.

Matawa, a large fish, nearly twenty feet long, narrow in proportion; very oily.

Huranga, a large oily scaleless fish, resembling the shark.

Fam. *Chimæridæ,* (*callorhynchus antarcticas,*) *repe repe.*

New Zealand has no large fresh-water fish. The only exception is the *tuna,* or eel; there are many varieties of it, and almost all the other fresh-water fish partake more or less of a similar character. The number of names given to this fish, and the careful way they have noticed every little difference between one and another, clearly shows the great value the natives put upon it. The eel attains a very large

size, but I believe it is a different kind from the smaller one. The largest eels are called *ruahine*; they were originally fed and regarded as inferior gods. There is an eel found in marshy ground called a *tuoro*, which is said to have a large head, and to attack men.

Taiharakeke, a red eel, found at the roots of the flax plant.

Hoho, kokopu, a large fresh-water fish, having a very great head and mouth; it is about two feet long, and nearly one thick; it makes a loud noise, which can be heard at some distance. It is scaleless, and resembles an eel. I have not seen it.

Inanga, a small fresh-water fish, abounding in most of the lakes, especially Taupo and Rotorua. It is from three to five inches long (*eleotris basalis*).

Karohi, a very small transparent scaly fish, two inches long, found in tidal rivers.

Koaro, a small fresh-water fish, three inches long, much esteemed; this is found in most rivers and lakes.

Kokopu, a scaly fish found in every fresh water stream. It is from five to ten inches long, and rather thick in proportion.

Pangohengohe, papangoke, a fresh water fish, from four to eight inches long, and scaleless: syn. *papangoko*.

Poko tohe, porohe, a small fresh-water fish of the Waikato, one and half inches long.

Takaruwha, a fresh-water fish a foot long, and thick in proportion, found in the Waingongoro; this is called the eel trout, and rises at the fly.

Takeke, a small fresh-water fish, syn. *tikihemi*. It is an oily fish.

Totoronga, a small fish found in tidal rivers, with scales.

Tuaweta, a variety of the *inanga*.

Tangariki, a small fresh-water fish, from two to three inches long.

Tohitohi, a small fresh-water fish, about two inches long.

The varieties of the small fresh-water fish are also distinguished by many names, though to ordinary observers, no difference is discernible.

Amongst the *Crustacea* is the *koura*, which is the general

name for both the sea cray fish and the fresh water; the former is nearly two feet long, and abundant on all the rocky shores; the latter is from four to eight inches long. The Rotorua lakes abound with the largest, but near Paparoa, on the Wanganui, I met with one nearly a foot long.

Wae rau potikete, is the sea spider, about one and a half inches across the carapace; it is covered with sharp spines, and is used as a bait for the shark.

Papaka, the crab: the largest is about two and a half inches across the carapace; a small crab, called the *rerepari*, abounds in the salt marshes. There is also a small crab found in the mussel, which has a very round red body and short legs. I have met with a little fresh-water crab, seventy miles inland; it is not above half an inch across the shell, delicately formed, of a dusky green color. There is no lobster in New Zealand.

Kowitiwiti moana, is a very small sea shrimp, about an inch long, abounding on the sandy beaches.

Mamaiti, is a larger kind; there is also a land insect nearly approaching the shrimp in form and habits.

Tarekihi, a beautiful flat silvery fish, with a black spot on the back.

Hippocampus abdominalis, the sea-horse. I have met with two kinds of this singular fish, one being straight and narrow. It is chiefly found in the north part of the island.

Patangai, is a star fish with twelve rays.

Weki, is one with a very small body and five long rays.

Tori tori, and *ko toretore*, are sea anemone.

Ongaonga, sea nettle, a mollusca.

Pungoungou, or *pungorungoru*, or *papa taura*, are varieties of the sponge; some of these are equal to the best Turkish ones.

Poti poti, Portuguese man of war. *Phasalia*, a beautiful mollusca, of a fine dark blue or purple.

The common name for all fish is *ika*, or *ngohengohe*; of all univalve shells, *pupu*; and of bivalves, *pipi* and *anga*, which includes both kinds. It is remarked by Dr. Gray, that the shells of New Zealand, like those of other parts of the southern ocean, are many of them of a larger and brighter color than the species found in the same latitudes of the northern hemi-

sphere, and this is particularly the case with the terrestrial groups: some of them belong to genera which are only found in the warmer parts of the northern half of the world. The genus *Struthiolaria*, is peculiar to New Zealand.

The following are a few of the most beautiful kinds:—

Fam. *Muricidæ.*—*Putotara*, (*triton variegatum.*) This beautiful shell is often nearly a foot long, and is used as a trumpet; it is only found at the extreme north of the Northern Island, but appears formerly to have been more generally diffused.

Fam. *Volutidæ.*—The (*voluta magnifica*) is only found near Cape Maria, Van Diemen, and the North Cape; it is the largest and finest volute found in New Zealand. *Pupu kari kawa*, is a large spotted volute.

Fam. *Trochidæ.*—This is a numerous family. *Ngaruru*—is a very large kind. This name is also given to the (*trochus imperialis.*) *Miti miti* is a small trochus.

Fam. *Haliotidæ.*—*Pawa*, the (*haliotis iris*,) or mutton fish. This beautiful shell is found of considerable size; it is used for the manufacture of fish hooks. The fish is both eaten raw and dried by the natives: it is very tough. There are several varieties of this shell found in different parts of the islands. There is also a small land shell, nearly allied to the *haliotis*; it is about an inch long, of an olive color, and pearly lustre inside. The slug on which it is found is of a dark chocolate color *(haliotoideæ, Wanganui).*

Fam. *Patellidæ—Ngakapi*, the limpet. Many varieties are found, some very large, others of a star form; some sessile, others pierced at the apex.

Fam. *Chitonidæ.*—*Papa piko* (a large chiton): this is also a numerous family.

Fam. *Helieidæ.*—*Pupu rangi*, (*helix Busbyi*), a large flattened shell, with a thick olive colored shining periostraca: the inside is blue. This fine shell is sometimes nearly three inches in diameter; its habitation is the tops of lofty forest trees, from which it is shaken by storms; the natives therefore call it the shell of heaven. It is not found much south of Auckland in the North Island, but Sir G. Grey found a broken specimen in Massacre Bay, Middle Island. *Bulimus hongi pupu harakeke*,

is chiefly found near the North Cape; it is there abundant amongst the flax plants. This fine shell is of a dead chocolate color, with either a white or bright orange interior; it is nearly four inches long. The *bulimus fibratus*, is said to abound on the three kings.

Fam. *Mesodesmidæ.—Pipi.*—This is more abundant, and larger in the north, occasionally black pearls of considerable size are found in them.

Fam. *Mytilidæ.—Kuku*, (mussel,) is very abundant in the north of the island, where it is frequently found ten inches long; this is called *kuharu*. In the south, one is found with a thick bright green periostraca, and a reddish color outside; another with a thin periostraca, and a tuft of a kind of flustra springing from the upper shell. The smallest kind is called *kukupara*. The mussel of the Middle Island is striated.

Fam. *Unionideæ.—Karo, kakahi.*—There are several distinct varieties of the *unio;* one found at the Waimate, Bay of Islands, is remarkable for its flatness; another at Taupo is short and round, with a very dark periostraca; another, which is common in the south, is long, narrow, and indented in the centre, with a thick shell; but, by far the most beautiful variety of this shell is found in the Lake Waikari; it has a clear bright yellowish green periostraca, and is of an oval form, about three inches in length.

Fam. *Pinnidæ.—Kokota* (*pinna Zelandica*). This shell is nearly a foot long; part of the inside is of a purple pearly lustre; it is extremely fragile, and seldom obtained perfect.

Fam. *Pectinidæ.—Piwara, kuakua*, the largest kind is eaten; some of the smaller are very beautiful. One is of a bright yellow; another of an equally bright red color.

Fam. *Ostreidæ.—(Tio,) ostræa*, the rock oyster, is the cocks-comb, and is identical with the Australian. If taken from below the low water mark, it is extremely good, and far superior to the mud oyster, which is generally large, and has a strong taste.

Fam. *Terebratulidæ.*—A large smooth *terebratula* is found in Cook's Straits. Another striated one, (*terebratula recurva,*) and a smaller smooth one, (*terebratula sanguinea,*) of a bright

red color, are also found: bunches of the latter are frequently attached to the same point and to each other.

Fam. *Sepiadæ.*—The *sepia,* or cuttle-fish, is found of considerable size, and is used as a bait for fish.

Fam. *Spirulidæ.*—*Pipi,* (*venus intermedia,*) this is much prized as an article of food.

RADIATA.—(*Echini.*)—*He kina,* the sea egg, or hedgehog. There are several varieties; one kind attains a large size, and is of an orbicular form; another is quite flat; and a third is of an oval form: all have remarkably small spines.

On the east coast, the paper nautilus *muheke,* is frequently found. Some specimens are very large and beautiful. A small chambered nautilus is abundant on all the coasts; also several varieties of a deep sea purple *helix.* The *rori,* a large black slug, abounds on rocky coasts; one has an oblong white shield, about three inches long and one and a half wide; another is without it; both are eaten.

ANNULOSA.—Class *Myriapoda.*—*Hara (scolopendra).* This centipede is of a dark yellowish green, of large size, frequently nearly six inches long; it is quite as large as the Australian one, but not so dangerous. I have never heard of any one being bitten by it, although I have seen boys repeatedly handling it.

Class *Arachnida.*—*Punga werewere, puawere,* is the general name of the spiders of New Zealand. I have remarked, they always select their habitation on a ground of similar color to their own. A green spider will be found on leaves, a brown one on the bark of trees.

There are several large spiders, but only one poisonous one, called a *katipo;* it is black, with a red cross on its back; the bite causes immediate inflammation, and much pain; it is generally found in tufts of grass near the sea side.

There is a small insect found on the sea shore, closely resembling the scorpion in every respect but that of having no tail; its bite is not much more irritating than that of the flea.

Diptera, namu (*simulium,*) a small black sand-fly, is also

a very troublesome summer guest: it is, however, easily destroyed.

Musca, (sarcophaga, læmica.)—Rango pango, Patupaearehe, the blue bottle fly; it produces its young alive, and the female makes an intolerable noise until she is delivered. The male is smaller and much quieter. I have seen a female when killed, devoured by her own progeny. This fly is considered as an *aitua,* or omen of death, and very naturally, for being a meat fly, it scents diseased persons, who being never washed as they approach their dissolution, become most fœtid.

(*Musca*), *rango tua maro,* the large yellow-bodied meat fly; this is similar in its character to the former.

There is also a very fine large forest fly, covered with great bristles; it is rarely seen. It is doubtful whether the meat flies are not of Australian origin; both the English and Australian house flies have been introduced.

The *mosquito, (culex,) waewae roa,* is also very abundant, and annoying; the natives say it was introduced by the Europeans.

Homoptera.—One of the largest insects is the *weta,* which is found in the forest, amongst decayed timber; it has powerful serrated legs, with which it seizes its prey, and crushes it in its joints, wounding with its sharp spines; it is otherwise harmless.

There are many varieties of the grasshopper (*locustidæ*), *mawitiwiti,* some of these attain a very large size; one of the largest, *pakauroaroa,* is of a bright green color: there is also a small black one.

Cicada, Zeal:—There are four varieties of the *tarakihi* (locust); these lively and noisy insects are only heard in summer: one is very beautiful, being of a light green color, streaked with silver bands, and all have three bright red spots on the forehead, disposed in the form of a triangle, which shine like little rubies.

The *wairaka, ro,* (*mantis,*) also abounds; some of these interesting insects are of considerable size, and of a bright green color. The case of the imperfect insect is curiously made of little twigs glued together, forming a kind of sack, which the inmate has the power of moving about at pleasure, from

place to place. It is called *kopi*, from its power of shutting itself up in a bag.

Orthoptera.—The *blatta* (*Americana*) has been introduced; a kind indigenous to New Zealand, closely resembles the Australian one. The *kekeriru* (*cimex nemoralis*) is a large black one chiefly inhabiting the forest, but found in wooden and raupo buildings. The smell of this insect is intolerable. It is also found in the Isle of France, where it is called the *kakerlac*.

Neuroptera (libella).—Kapokapowai, kekewai, a large dragon fly; in summer, it is frequently seen in great numbers on the sea shore; probably when a swarm of them are exhausted, they fall into the sea, and are thus washed on shore by the tide. There is also a small blue and red dragon fly, similar to the English kinds.

Hymenoptera (formica).—Pokorua and *popokorua.* There is a large red ant, and a minute small one; a large black kind, with another extremely diminutive. The white ant is also found. But none of these are in sufficient abundance to be troublesome. I have likewise met with the *formica leo* in several localities; it is, I believe, identical with that of Australia and Europe.

Hemiptera.—Kiri whenua, a garden bug: several varieties are found in the woods and in the fern.

Lepidoptera.—Pepe. There are perhaps twenty varieties of the butterfly, but so thinly scattered, that, excepting a few kinds, they are seldom seen; the rarest are found on the mountains. Amongst the most beautiful of the butterflies found in the North Island are the *Vanessa Gonerilla, Vanessa Itea, Cynthia Cardui* (the painted lady). It is remarkable that this beautiful insect is identical in New Zealand, Australia, and Europe; the precise number of spots is found in each. The *Polyommatus Edna* also closely resembles one of our European butterflies. In the Middle Island, a fine large butterfly is found which somewhat resembles the purple emperor; a blue argus is also seen on the high mountains. Two sphinx moths also are found; one is very common, feeding on the kumara leaves *(convolvolus batata).* There is no white butterfly in New Zealand. Amongst the moths, by

far the finest is the *Hepialus Rubroviridans,* which measures nearly six inches from the tip of one wing to the other. Another smaller kind of the *Hepialus* is very abundant in summer evenings. The *Hepialus Virescens* is also a beautiful moth; so likewise the *Pari kori taua.* The *Nyctemera* is also found in New South Wales.

Coleoptera.—Mumutaua, a large beetle found on the sand hills. The elytra are remarkably soft. This beetle is frequently attacked by a fungus, which takes possession of the entire insect.

Papa papa, a small brown beetle, very abundant on a summer's evening.

Mumu, a large green beetle, found in the forest.

Kiri wai manuka, a small green beetle, abounding in the summer amongst the manuka trees *(leptospermum scopiarum);* it is striped with green and red.

Kapapa, (*prionoplus reticularis,*) a large cerambix, whose grub is very destructive to fruit trees. There are several beautiful varieties of the *curculio.* The *nemocephalus barbicornis brentus* is nearly three inches long. The *ancistropterus quadri spinosus* is a very beautiful insect, and also several of the species *scolopterus.*

Kokopurangi, (*sanguis uga,*) a small water leech. There are also several kinds of land leeches; a bright red one; another of a dark chocolate color, and a white one: they abound in damp humid localities.

A VEGETATING LOCUST.

THE BULRUSH CATERPILLAR.

Description of the Bulrush Caterpillar *(Sphæria Robertsia;* Native name, *Aweto-Hotete).*

This singular plant, which is a native of New Zealand, may be classed amongst the most remarkable productions of the vegetable kingdom.

There are birds which dispossess others of their nests, and marine animals which take up their abode in deserted shells; but this plant surpasses all, in killing and taking possession, making the body of an insect—and that, too, very probably, a living one—the foundation from whence it rears its stem, and the source from which it derives its support. It certainly forms one of the most surprising links between the animal and vegetable kingdom yet noticed, and, as such, merits as circumstantial a description as our present imperfect acquaintance with it will allow.

The *aweto* is chiefly found at the root of the *rata (metrosideros robusta).* The plant, in every instance, exactly fills the body of the caterpillar, in the finest specimens it attains the length of three inches and a half; and the stem, which germinates from this metamorphosed body, is from six to ten inches high; its apex, when in a state of fructification, resembles the club-headed bulrush in miniature. There are no leaves—a solitary stem comprises the entire plant; if any accident breaks it off, a second arises from the same spot. The body is always found buried, and the greater portion of the stalk as well; when the plant has attained its maturity, it soon dies away.

These curious plants are far from being uncommon. When fresh, they have the flavor of a nut. The natives eat them, and likewise used them when burnt as coloring matter for their tattooing, rubbing the powder into the wounds, in which state it has a strong animal smell.

When newly dug up, the substance of the caterpillar is soft; and being divided longitudinally, the intestinal canal is distinctly seen. Most specimens possess the legs entire, with

the horny part of the head, the mandibles and claws. The vegetating process invariably proceeds from the nape of the neck, from which it may be inferred that the insect, in crawling to the place where it inhumes itself prior to its metamorphosis, whilst burrowing in the vegetable soil, gets some of the minute seeds of this fungus between the scales of its neck, from which, in its sickening state, it is unable to free itself, and, consequently, being nourished by the warmth and moisture of the insect's body, then lying in a motionless state, they vegetate, and not only impede the progress of change into the chrysalis, but likewise occasion the death of the insect. That this vegetating process thus commences during the lifetime of the insect, appears certain from the fact of the caterpillar, when converted into a plant, always preserving its perfect form: in no one instance has decomposition appeared to have commenced, or the skin to have contracted or expanded beyond its natural size.

A plant of a similar kind was presented to me in 1837, by a Mr. John Allan, who discovered it growing in abundance on the banks of the Murrumbidgee, in a rich black alluvial soil. The insect in some specimens was six inches long, and the plant about the same length, springing like the New Zealand one, from the nape of the neck. In form this plant is quite different from the other, having a thick stem, crowned at the top with a fringe, which, when expanded, assumes the appearance of a full blown flower upon the surface of the soil, the rest being buried in the ground: this top is of a brown velvety texture. Many similar ones were found in the same locality. Numerous empty shells and holes were observed in the vicinity; and, at night, the number of large brown moths was so great as more than once to extinguish my friend's lamp. I sent it to Sir W. Hooker, who has named it *Sphæria Taylori*.

I have also met with a large kind of beetle, the "*mumutaua*," abounding amongst the sandhills in the vicinity of the sea, which frequently undergoes the same vegetative change. The body is completely filled with this nutlike substance; but in no instance have I noticed any plant shooting from it.

A similar caterpillar to the *aweto* has been found at Taranaki, which perfectly changes into a vegetable substance, but likewise wants the bulrush. This was dug up in great numbers in the garden of J. Wicksteed, Esq., at New Plymouth.

One specimen of a locust was brought to me (*Sphœria Basili*), which I have named from its finder, had undergone this change, and had also a perfect plant growing from its neck, very much resembling a small white fungus found on decayed wood.

Insects having a vegetative process of a similar kind, have been discovered in other parts of the world; and, probably, when the flora of each country is more carefully examined, will be found existing in most of them.

Attwood, in his history of Dominica, gives the following account of a vegetable fly found in that island:—"It is of the appearance and size of a small cockchafer, and buries itself in the ground, where it dies: and from its body springs up a small plant, which resembles a young coffee-tree, only that its leaves are smaller. It is often over-looked from the supposition people have of its being none other than a coffee plant; but on examining it properly, the difference is easily distinguished—the head, body, and feet of the insect appearing at the root as perfect as when alive."

In the *American Philosophical Transactions*, the Rev. Nicholas Collins describes a certain zoophyton in the Ohio county, which he declares is both vegetable and animal; for having crawled about the woods in its animal state till it grows weary of that mode of existence, it fixes itself in the ground, and becomes a stately plant, with a stem issuing out of its mouth.

A small vegetating caterpillar is also found in Britain, the *sphœria entomorhiza.* The Chinese also have a similar plant, *(sphœria sinensis)* called by them *hea tsaou tungehung,* or the summer vegetable winter insect. In Van Diemen's Land there is a vegetating caterpillar *(sphœria gunnii);* it somewhat resembles the New Zealand one, from which it chiefly differs in having the stem of its vegetating process thicker than the insect from which it arises.

A Polistes attacked by many specimens of a filamentous sphæria was described by Felton in the Philosophical Transactions under the name of *vespa crinita*, which he regarded as a new species of hairy wasp, not being aware that it was a sphæria.

Several species of moths, both English and foreign, especially from the Brazils, are found thus attacked; ants also and curculionidæ from St. Vincent's, and the papa of the cicada (*sphæria sobolifera*).

At the Bristol Association for the Cultivation of Science, held in August, 1836, a paper was read by J. B. Yates, Esq., on the vegetating wasp in the West Indies, in which the author was likewise of opinion, that the vegetating process commenced during the life of the insect; and, certainly, a careful examination of these singular caterpillars favors the hypothesis. If this should be the case, it is an instance of a retrograde step in nature, when the insect, instead of rising to the higher order of the butterfly, and soaring to the skies, sinks into a plant, and remains attached to the soil in which it has buried itself.

VEGETATING CATERPILLARS.

IGNIS FATUUS.

In travelling through the dense forest which extends from Kaitaia to Waimate, near the Bay of Islands, I encamped, one extremely rainy night, on a small open spot by the side of a stream. The natives who accompanied me, soon erected a large commodious shed, which they roofed with palm leaves, and rendered quite impervious to the rain; the sides of the building were thatched with the same; along the front, which was left open, a line of fires soon warmed our shivering company.

No sooner had my companions composed themselves to sleep, and the fires began to die away, than I observed a light in the corner of the hut next to me, like the moon shining through a chink. Being surprised at the sight, and knowing that it was a moonless night, and very dark, I got up to examine the cause. The object which attracted my attention, appeared like a globe of pale light, attached to the point of a palm leaf, which hung from the roof. The rain was falling in torrents. Whilst steadily regarding this curious sight, I was still further surprised by seeing another ball of light come slowly sailing into the shed, where it was arrested in its course by the wet sleeve of a shirt hung up to dry, to which it adhered. It was not a quivering light, but pale and steady. The air appeared to be charged with these luminous vapours; for while regarding the two in the shed, a series of them floated past, at an elevation of about a yard from the ground.

The first I noticed, had a globular form, having a brighter spot in the centre, or, more generally, at one extremity. Sometimes there were two globes, one about two feet from the other, connected by a luminous band; at other times, the lights appeared like little clouds, rendering the trees near them visible; then they resembled rods, about four feet in length, moving perpendicularly to the earth, and parallel to each other. I counted as many as a dozen of these luminous rods at once, and seldom less than half that number. They all invariably moved in the same direction, from N. to S., which was remarkable, as the rapid river close by, which must have created some

current in the air, flowed in quite a contrary direction, and the wind, if at the time there was any, blew from the west, as indicated by the smoke. At one time, the surface of the earth was, for a few feet, completely illuminated. After watching them for a long time, until the eye was completely wearied, I laid down, when I noticed that the lights were more visible than when I stood up, which might arise from their being so near the surface of the earth, and my seeing under them.

In returning again through the same forest, I had another opportunity of seeing the Ignis Fatuus in the same place. It was then a beautiful moonlight night; but, from the denseness of the forest, little benefit was derived from its rays. In this instance, there were two lights seen hovering over the river, at about two feet from its surface. They were nearly stationary, and shone so brightly, that, although the natives were engaged in fishing with lighted brands, they were not eclipsed. In that neighbourhood there are many large kauri pines, and it is not improbable that the decomposed remains of these highly resinous trees have had something to do with this phenomenon.

The Fens of Ely and Lincoln, were formerly notorious for their unwholsome fogs and miasma, as well as for the frequent appearance of the Ignis Fatuus, which might be seen in all directions every dark night. Of late years, it has been more rarely observed, and during the time I held a curacy in the heart of the Fens,* a period of more than five years, I only noticed it twice.

On one of these occasions, a dark, rainy night, in returning home from a distant church in the Fens, I had an opportunity of seeing this singular light. At first, I took it for a man with a lantern, and being anxious to share the benefit of it, as well as to gain a companion, I quickened my step, to get up with him, walking through thick and thin—for the road was deep in mud; but I got no nearer: the light still kept at the same distance from me. I therefore stood still, and listened whether I could hear any footsteps, and was then surprised to see the light dancing about, from one side of the road to the other: sometimes sinking to the level of the earth, and

* Coveney and Manea, in the Isle of Ely, a complete Missionary post.

then rising to a height of eight or ten feet. It was then evident that it was the Ignis Fatuus. Anxious to examine it more closely, I stood still. In a little time, the light seemed to approach; it then gradually increased in size, and appeared and disappeared every instant. Its quivering and vibratory motion most resembled that of a sheet of gold leaf. In a little time, it divided itself into two parts, one remaining on one side of the road (which was bordered with broad ditches), the other on the opposite side, leaving a thin streak of light between, and then uniting again in a moment.

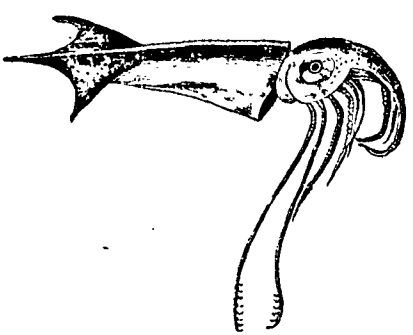
At last, it approached so near that it appeared almost equal in size to the full moon, having a globular form, and emitting a light sufficiently bright to render a gate which stood near perfectly visible. It advanced so rapidly, that it was rather startling, and distinctly touched my cheek, upon which I perceived a sensible glow; but my breath seemed to make it bound away again to a considerable distance.

It appears probable that the Ignis Fatuus is simply a luminous air, or phosphoric light, arising from the oily particles of decomposed aquatic plants, floating on the surface of the drains, and, that it is so feeble as only to be visible on the darkest and dampest nights; or from the gas of the many resinous pine trees which once grew there, and whose remains still lie buried in the peat. Several kinds of decayed wood acquire this phosphorescent appearance, especially if they are buried in wet situations. Portions of such matter in the dark, appear like a mass of pale flame.

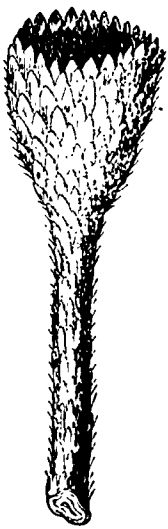
I well remember a story of a lad in the Fens, who was sent to milk the cows: as he was returning, he saw "Will o' the Wisp," as it is commonly called, which he took for some supernatural face, staring at him. He was so alarmed that he laid himself down with his face to the ground, where he remained for some time. At last, venturing to look up, and finding the dreaded form had disappeared, he ran home, leaving his milk pails behind him.

I have only once heard of this light settling fixedly on any object. The Rector of Coveney was driving home one dark rainy night from Ely, when he saw a light on the other side of

the hedge, which he thought at first proceeded from a lantern, but it immediately came and attached itself to the ears of his horse, in the form of two globules, where it remained for several minutes. The Lights of St. Helme, or *corpus sanctum*, commonly called by sailors *cormazants*, a blue flame, like that of a candle, seen at the mast head, generally during a storm, or soon after it, are frequently observed at sea. The Master of the brig *Venture*, of Wanganui, noticed as many as five luminous balls at once, settling on different parts of the rigging. The mate was bold enough to climb up, and touch them; he said, they were merely luminous bubbles, which burst when touched, and the lights were immediately extinguished. These marine lights most probably arise from the decomposed remains of fish, raised to the surface by the violent motion of the water in storms. In the same way at Kaitaia, lights were observed hovering over the graves of several recently interred corpses.



REPE REPE—CALLORYNCHUS AUSTRALIS.



A NEW PLANT, FAM. BALANOPHONEÆ. (?)

CHAPTER XXVI.

BOTANY.

THE botany of New Zealand is extremely interesting, not so much for the beauty of its flora, as on account of the fact, that it has a peculiar and distinctive character, which marks it as being a centre of its own.

This was noticed by the earliest explorers, and tends to prove the truth of the conjecture, which I have hazarded in treating of the geological features of the country; and, although it is true eighty-nine South American species of plants have been discovered in New Zealand, and that seventy-seven are found in Australia and South America, fifty of which are common also to Europe, and that sixty plants of the whole flora are European; still, the fact that there are twenty-six

genera and five hundred and seven species, which is more than two-thirds of the whole, peculiar to New Zealand, must establish the claim to its having a botanic centre of its own.*

Allowing New Zealand to be the remains of a grand continental line, we may naturally expect that many of its plants would have a wide range, and be found in distant localities. Indeed, there are many reasons to suppose that the innumerable isles of the great Pacific are but the peaks of a submerged continent, which may have approached America on one side, and Australia on the other. A remarkable circumstance is, that the plants of the antarctic islands, which are equally natives of New Zealand, Tasmania, and Australia, are almost invariably found only on the lofty mountains of those countries. The fact also that both the New Zealand line, and the grand continental one of South America, are still being upheaved, tends to prove, that the causes which submerged the supposed continent are still in operation, and are continuing to deepen the ocean bed between them, in the same ratio that the respective sides are being raised.

The subject of the distribution of plants over the most widely separated regions of the globe, is one of deep interest, and tends most clearly to establish the fact of unity of design and operation in the works of the Creator. The remarkable resemblance of plants in similar latitudes with those at different elevations on mountains, is another interesting subject of enquiry, and a corroboration of the grand unity of the whole. A most remarkable instance of this is found in the *Lycopodium cernuum*, (a widely distributed Fern in all warm climates,) it only grows in the Azores, around some hot springs; it has also been collected in St. Paul's Island (lat. 38° S.), there, too, only by the side of similar springs. These facts are most remarkable, for the *Lycopodium cernuum* does not inhabit Madeira or any spot in the Azores, except the vicinity of the hot springs; and St. Paul's Island is also far beyond its natural isothermal in that longitude of the southern hemisphere. It is also to be remarked, that in neither island is the

* The magnetic centres now found to exist, may have a mysterious connection with the formation of botanic centres

Lycopodium accompanied by any other tropical plant, which would indicate the aerial transport of larger objects than the microscopic spores of the *Lycopodia.**

The way plants have been dispersed is another interesting subject of enquiry. That minute spores of fungi are carried in the air to immense distances, is now an established fact. Professor Ehrenberg found the spores of fungi mingled with atmospheric dust that had fallen on ships far out at sea.

That seeds are drifted by currents to great distances is also well known. American seeds are thus cast on the shores of Britain; and if those of considerable size are often thus conveyed, we may reasonably suppose others more minute would be so to a far greater extent. When resident in New South Wales, I could not help noticing, that the Australian coast flora was totally different from that of the interior, and far more abundant, and this also holds good with New Zealand. In Australia, the cedar is only found along the coasts, and not far inland; so likewise with the kauri in New Zealand.

The fact also of the earth being filled with seed which retains its vitality for many ages, is also remarkable. I have noticed where lofty cliffs have fallen, and disclosed various ancient levels, that after a short time, the exposed vein of ancient vegetable mould has become covered with a vegetation of its own; so likewise when a portion of forest has been cleared and burnt off the ground, if suffered to remain uncultivated, is speedily occupied by the *Poroporo*, an edible *solanum*. I observed a similar thing in Australia: where the *eucalyptus* forest has been burnt, it is succeeded by the *mimosa;* so also in North America, the primæval forests are said to be replaced by the red cedar.

The disappearing and reproducing of various plants in the same localities, is very remarkable, and seems to depend on certain conditions of soil and circumstances; yet it is doubtful whether indigenous plants ever disappear from their proper localities. When the spot they inhabit becomes possessed by plants or trees of hostile growth to the original inhabitants,

* See Dr. Hooker's admirable Introductory Essay to the flora of New Zealand, pp. xx. & xxx.

they certainly do appear to die away and be lost, but when a more favourable state returns, they are then again resuscitated, as in the instances alluded to, and thus cannot be said to become extinct.* This is not the case with artificially raised flowers; the horticulturalist well knows that every flower he raises, however luxuriantly it may grow the first year, will seldom last more than three seasons in the same locality, and soon disappears. This fact tends to prove that plants, like animals, have their proper habitations assigned them, and with few exceptions, they will not permanently flourish beyond them. Man, with his attendants, the dog, the cat, the rat, &c., may be styled denizens of the world; so some plants also, such as the dock, the clover, chick-weed, plaintain, &c., are carried where-ever man goes, and soon so greatly flourish, that in a few years it becomes almost impossible to say they have been introduced; these, however, are exceptions, and we cannot but conclude that New Zealand, embracing the Auckland, Chatham, Macquarie, and a few other islands, forms a botanic centre as well as Australia, and other continents; the characteristic feature of the New Zealand forest being a dark glossy green, is a remarkable contrast to the glaucous color of the Australian.

The number of species of plants already known in New Zealand, is six hundred and thirty-two, of which three hundred and fourteen are dicotyledonous or endogenous plants, and the rest, or three hundred and eighteen, are monocotyledonous and cellular plants.

To what can this remarkable disproportion be due—so contrary from what is the case in other countries. We can only regard it as a proof, coupled with the total absence of animals, and the former existence of a large number of wingless birds, that it has from most ancient times been cut off from other parts, and thus retained its primæval flora: it is still in its fern age.

* The same plants do not grow on cleared land that formerly occupied the same spot when it was covered with forest trees; a distinct class of vegetation makes its appearance as soon as the fire has passed over the ground. The same thing may be remarked with regard to the change that takes place among our forests; as one generation falls and decays, new ones of a different character spring up in their places.—See *Back-woods of Canada*, page 173.

The emigrant from the flowery fields of Britain, cannot fail being struck with the nearly total want of these enlivening adjuncts to the landscape, when he first steps forth on those antipodal shores; the interminable plains of sombre fern, will at first present an unfavourable contrast to his native land. Excepting the palm, dracenas, and fern, there is little striking in the New Zealand landscape. There are few annual and flowering plants, and of those only a very few which possess vivid colors; in their place are to be seen a great number of trees and ferns, but it is these which give the distinguishing feature to the vegetation.

In England, there are not more than thirty-five native trees out of 1400 species. In New Zealand, of flowering trees, including shrubs above twenty feet high, there are upwards of 113, or nearly one-sixth of the flora, besides 156 shrubs and plants with woody stems. The number of trees, the paucity of herbaceous plants, and the almost total absence of annuals, are amongst the most remarkable features of the flora.

Dr. Hooker thinks that the *conifera* will prove, when known, to be the most universally prevalent natural family.

The plants number 730. The ferns (including lycopodia) 114, but the mosses and hepaticæ 450; and the same enterprising botanist expresses his opinion that the fungi also will be found to number more than 1000 species. The algæ enumerated by Dr. Harvey, are nearly 300 species, which have from their beauty and singularity long been objects of great interest to the botanist. Thus the total number of species according to Dr. Hooker is 2000: and the orders most numerous in species are compositæ, 90; cyperaceæ, 66; gramineæ, 53; scrophularineæ, 40; orchideæ, 39; rubiaceæ, 26; epacrideæ and umbellifera, each 23; none of which can be said to form prevalent features in the landscape, though none are rare.

The most tropical of all the New Zealand trees is the *nikau* (*areca sapida.*) The family of the *Palmæ* has only this representative; it is a most graceful and beautiful tree; it often attains the height of forty feet and a foot in diameter, the flower forms a large droop of a flesh color, not much unlike a

cauliflower, which is succeeded by a bunch of red berries. The pinnate leaf is of large size, and is used in lining the inside of the roof; the natives plait it very neatly; the tender shoot is eaten; it tastes somewhat like a nut. The stem is of a dark clear green color, and at every four inches there is a ring, which marks its age. It is only found in the dense forest.

The nearly allied asphodelaceæ, have more species, and give a character to the plain. The *ti*, (*cordeline Australis*, or *dracena Australis*,) is found throughout the island in great abundance, excepting on the interior plains, where it is seldom, if ever seen. Though so common, it has a very foreign look, and until it begins to flower, which it does when about eight years old, there are no branches; afterwards every year adds to them, and the older it becomes, the more they are increased; it eventually becomes a very large tree of several feet in diameter, but of no use, as the trunk is composed of a mass of loose fibres; the leaf is that of a flag; the flower forms a large droop, and is very fragrant. The root of the young tree is eaten; when cooked it contains much saccharine matter; it is then called *mauku*. The tender shoot also is edible, though rather bitter. The missionaries brewed good beer from the baked root.

The *turuki* (*cordyline stricta*) is a tree only differing from the *ti* in having a narrower leaf; it grows in forests, and is also called *ti ngahere*: it has a strong fibre.

Toi (*dracena indivisa*). The fibre of this tree is remarkably strong and durable; the natives use it in the manufacture of rough mats. It is peculiarly adapted for rope, as it does not contract in water like the *phormium tenax*. The root is eaten; when cooked it is called *kauru*, and is very full of saccharine matter. The leaf is remarkably long and broad, and the flower is extremely fragrant.

Harakeke (*phormium tenax*). This plant is well known, but not yet so much as it deserves, for although it has gained much celebrity from the fine mats made of it by the natives, and also for the strength of its fibre in the manufacture of rope, it will, I am persuaded, soon be better known as a substitute

for rags in the manufacture of paper, for which purpose it is admirably adapted. The flax, when immersed in a solution of alum, is readily converted into a pulp, and for this purpose, the simple leaves being cut and dried in their raw state, would be all that is required, and the material might thus be obtained at a nominal price, since it grows spontaneously over the country.

The flower stalk is called *korari*; the flowers are filled with honey, and in such quantities, that the natives collect it in calabashes. Between the leaves there is a gelatinous substance, which, when dried, is insoluble in water, and might, perhaps, be used as a cement for china, and rendering cloth water proof; the natives use it as a substitute for sealing wax. The juice of the root is also used medicinally. There are many varieties of this valuable plant.

The *Rengarenga, marowarakihi, (arthropodium cirrhatum,)* commonly called a lily; it is a pretty flowering plant; the root formerly was eaten.

Rengarenga iti (*arthropodium candidum*), is a diminutive variety of the former.

The *Kareao.* Fam. *Similaceæ* (*ripogonum parviflorum*), is a supple-jack which climbs to the top of the highest trees, and so mats them together, that it renders the forest impassable, except where a path has been cut; the plant is used for binding fences, and in building houses; it has a fragrant flower, and bears bunches of red berries, upon which the pigeon feeds.

Fam. *Iridcæ.* The genus *libertia* has three species—*grandi flora, ixioides,* and *micrantha.*

The *Rurutu* is a red flag-leafed plant growing on grassy plains, and bearing a white three-leafed flower.

Fam. *Orchideæ.* Of the terrestrial *orchideæ* are—(*thelymitra Forsteri, orthoceras strictum, microtis banksii, acianthus rivularis, pterostylis banksii, gastrodia sesamoides*). The *maikaika* is the common name for all these. A fine green and white one abounds in woods and swampy plains; a small red one also in the marshy spots of the interior. The *perei,* a large kind, is found in the woods, it produces tubers of considerable size, which are eaten. A beautiful one, with a heart-shaped leaf, is also found

in caves and damp localities; it bears a fine dark crimson or purple flower. As *epiphytæ* on trees grow (*Earina mucronata*). The *dendrobium Cunninghamii* is a remarkable pendulous one. The *bolbophyllum pygmeum* is also of a similar character; they are fragrant and a great ornament to the forest.

Amongst the climbing plants which cling to trees for support, the most remarkable is the *freycinetia Banksii*, a *monocotyledononous* plant, belonging to the family of the *pandanaceæ*. It chiefly attaches itself to the *kahikatea*. It bears a white flower; the bracteæ of its blossoms are thick and fleshy, and when ripe are very sweet, with a flavor not unlike a luscious pear. It flowers in spring or September, and the fruit becomes ripe in autumn, which is in March and April.

Of the *Piperaceæ*.—There are two kinds, *peperomia urvillianae*, and the *kawakawa (piper excelsum)*, the representative of the *piper methisticum*, of the Sandwich and Tonga Isles. It is only used in New Zealand medicinally by the natives, who chew the root as a remedy for tooth-ache. The settlers use the leaf as tea, and also make a very palatable beer from it. The green fruit much resembles the Jamaica long pepper, and, when ripe, it has a rich luscious flavor. It is a delicate plant, and seldom seen in the forest, at a distance from the abodes of men; the natives say they brought it with them. If a branch of the *kawakawa* were laid in the *marae*, or public square, it was regarded as an *aitua*, or omen of death.

Fam. *Winteraceæ*.—*Horopito (drimis axillaris)*. This is also a pepper tree, and a much more pungent one than the former; it abounds in the interior, but is not found in the north part of the island.

Fam. *Coniferaceæ*.—*Kauri (damara Australis)*. This beautiful pine is not found south of Kawia, on the western coast, and the Bay of Plenty on the eastern. Like the cedar of Australia, it is confined to the vicinity of the sea; it loves low sheltered localities, and a wet pipe-clay soil. The *kauri* forest forms a very deep deposit of turfy soil, which, being intermingled with much resinous matter when dry, burns with great facility. This tree produces large quantities of resin, which is now eagerly sought after as an article of trade, being

chiefly used in England instead of size for glazing calico; but in the United States it forms a substitute for gum copal in making varnish, and has been much sought after by that enterprising people for this purpose. This resin being found in almost all the coal measures, indicates great antiquity, as its remains are seen as far south as Stewart's Island; thus, the surviving forests of this noble pine, now confined to an insignificant region, the same as that growing on the Isle of Pines, indicate their having once had a far more widely extended growth at some remote period. The cone of this tree is nearly round, and when dry falls to pieces; some attain a height of nearly two hundred feet, and a girth of forty, with a clear stem, rising like a tower to nearly a hundred feet without a branch. The *kauri* resin, when it first exudes from the tree, is of a milky color, or transparent like glass, but with age it acquires a yellow hue, and that which is found on the sand hills is scarcely to be distinguished in color, brilliancy, and hardness from amber. The largest masses are found in marshes; frequently lumps are dug up in such localities of a hundred pounds weight. The *kauri* resin, if put into strong rectified spirits of ether in a pulverised state, is immediately taken up. With the spirit of turpentine at 270°, a clear yellow-tinged solution is obtained; it dissolves pretty well with linseed oil if boiled. The *kauri* resin has been sold from £80 to £100 per ton. Some of it is found quite soft and plastic, from its containing a larger quantity of turpentine; the fresh resin is chewed by the natives. The sap of this tree is the thickest on the shaded side, which fronts the south; it is there frequently seven inches through. The timber is very close grained, and durable; it is highly prized for spars. The bark is clear of plants, which generally abound on most trees of the forest; its roots form a kind of net-work on the surface of the ground.

Fam. *Taxaceæ.—Toatoa (podocarpus asplenifolius).* This tree chiefly grows on the table ground, in the interior of the south part of the island, where it is found in large clumps; it does not attain any great size; the bark is used as a brown dye.

Tanekaha, tawaiwai.—(Phyllocladus trichomanoides). This

beautiful tree is found on the sides of hills; its general height is seldom more than fifty feet. The bark is plain, light colored, and ringed every six inches, forming distinct flakes up to the branches of the tree. The leaves are parsley shaped, which chiefly distinguishes it from the *toatoa,* which are flat and oval shaped. The wood is very similar to that of the cyprus, it is lighter and closer grained than the *kauri,* and very fragrant; it is also more durable when exposed to wet. The bark is much used to form a black and brown dye. The tree is rarely found in the south, but in the north is very abundant.

Miro (*podocarpus ferruginea*). This tree bears a rather large and flattened fruit, of a bright red color, and very aromatic flavor, which imparts an agreeable taste to the pigeon when it is in season. It closely resembles the yew in its leaf; the wood is close grained and durable; it does not attain any great size or elevation; but is, however, a very valuable timber.

Totara (*podocarpus totara*). This is a noble tree, and very highly prized for its great durability; it rises to the height of about a hundred and fifty feet. The bark has the appearance of having been chopped at intervals; it is tough and stringy, and much used as a covering for houses. Like the yew, the tree appears to be detrimental to underwood, and generally little is found growing under it. The *totara* is so abundant as to form forests up the Manawatu, and in some parts of the interior; in general the contrary is the case, and it is found scattered and intermingled with other trees.

The wood of this noble pine is red, hard, and durable, but brittle; it is preferred for canoes, and it is not unusual to see them more than seventy feet long, with a width of five or six feet, formed from a single log. The roots generally stand high out of the ground, and cover a considerable surface; in the south, this is by far the most valuable tree of all.

Kahikatea, kahika, koroi.—(*Podocarpus excelsus.*) This tree is generally called the white pine, from the color of its wood, although there is a variety which is yellow, harder, and more durable, and therefore the most prized. The *kahikatea* may be considered as nearly the loftiest tree in the New Zealand

forest; it often attains a height of little less than two hundred feet, and in that respect rivals the noble *kauri*, but the general appearance is not very pleasing; it has a small top, and that not well covered with leaves, except when young, it then has a finer foliage and a pointed top like the fir tree. Swampy grounds are its favourite localities, and it is frequently found growing in water. In many parts there are forests solely of this tree, especially in the south. In the north, its timber is much softer and far more perishable than in the south, where it is chiefly used for building; though so soft, it is of extremely slow growth. I have known young trees which have not increased more than one inch in height during the year. This tree bears a little red oval berry, with the seed stuck on the top. Every other year the crop is most abundant, and it is a fruit highly prized by the natives; it is sweet, but without flavour. The wood in general will not last more than twenty years, it then almost pulverises with the touch; but if exposed to the air, it appears to be as durable as either the *rimu* or *kauri*. The *kahikatea* has resin in its heart, which, when burnt, produces a disagreeable smell; it contains much saccharine matter, which is found in lumps, of a very sweet and bitter taste. The wood likewise has a similar quality; a gum also exudes from it. An infusion of the wood is highly tonic, and will, I have no doubt, be found valuable as a medicine when better known.

Matai, mai, (*dacrydium mai,*) a tree with a fine thick top and leaf, much resembling that of the yew. It produces a purple berry like a small plum, of a sweet, fragrant, though slimy taste. The wood is of a slightly reddish color, close grained, but brittle, and peculiarly fragrant when burnt. It is highly prized as fuel, and also much used for furniture, as it works up very easily, and comes next to the *totara* in durability. The resin from this tree is very aromatic. It chiefly abounds in the interior, and there attains a height of about a hundred feet, with a diameter of four.

Kawaka, koaka, (dacrydium plumosum.) This tree grows in large quantities on the central plains; the wood is of a very dark red grain, and is said to be as durable as the *totara*. The

tree has a remarkable foliage, which makes it conspicuous in the forest, but it is generally found on the outskirts fronting the plains; its height is seldom much above sixty feet.

Rimu, (dacrydium cupressinum.) This is one of the greatest ornaments of the New Zealand forest; its beautiful light green foliage hangs down in graceful festoons. The fruit is very similar to that of the *kahikatea*. The wood is red, streaked with dark lines, and is much prized for furniture and house building. It is known as the red pine, and is a hard and heavy timber, but rather brittle. It produces a resin, which is also slightly sweet and bitter, and, if wounded, emits a black bitter gum; the fragrance of the wood, when burnt as fuel, is extremely pleasant. It attains a great elevation, and is one of the highest trees of the forest. Young plants are rarely met with; and it is remarkable, that if planted in the open air, it requires shelter, as it cannot stand the cold of winter, except it has the canopy of a dense forest; and this remark applies to the palm and several other forest trees.

In addition to these pines, there is another in the north near Kaitaia, called *hutu, (phyllocladus hutu,)* which has a fine red-grained timber, the most nearly resembling the Australian cedar; and on the sides of the Tongariro mountain, there are two dwarf *dacrydiums*, closely resembling the *rimu* and *kahikatea:* they form low bushes, from six inches to two feet in height, which produce much finer and larger fruit than their loftier relatives in the forest. On the Tongariro and Taranaki mountains, a dwarf *podocarpus*, closely resembling the *totara*, is also found, and when the alpine regions have been more fully investigated, it is not improbable other members of this family will be discovered.

The Fam. of the *Urticeæ*—contains the *onga-onga, (urtica ferox,)* a shrub about twelve feet high, having a large and rather long pointed leaf of a dark green, thickly studded with formidable yellow spines, which make those who touch them take care not to repeat the experiment; the branches are similarly armed. It is a curious but ornamental shrub; its wood is close grained and hard. In the north there is a tree called the *onga onga, (urtica debilis,)* which has the appearance

of a lime. The natives affirm that in its early years it is the nettle shrub.

The Fam. *Labiaceæ.*—contains *micromeria Cunninghamii,* which is found near the Wesleyan settlement, on the Hokianga.

The Fam. *Boraginaceæ.*—(*Anchusa spatuata* and *myosotis Forsterii.*)

The Fam. *Convolvulaceæ.*—*Powiwi, paraha, (calystegia sepium,)* the common convolvolus; it has a long fleshy root, which was formerly eaten; the flower is white striped with pink. The *panahi, (calystegia soldanella,)* the common bind weed, and the *ipomoea pendula.*

Fam. *Loganaceæ.*—*Hangehange, (geniostoma ligustrifolium).*

Fam. *Gentianaceæ.*—(*Gentiana saxosa,*) found at Dusky Bay, and on the Tongariro ranges; it bears a pale buff-colored flower and dark leaf. The *gentiana montana* is also found in the same locality, and the *sebæa gracilis* at Hokianga.

Fam. *Apocynaceæ.*—(*Parsonsia heterophylla.*)

Fam. *Oleaceæ.*—(*Olea apetela,*) a tree similar to the iron wood of Norfolk Island.

Fam. *Sapotaceæ.*—(*Achras costata*).

Fam. *Myrsinaceæ.*—*Tipau, mapau* (*myrsine urvilliæ*), (*myrsine divaricata*), found at Hokianga. *Karaka* (*corynocarpus lævigata*). This noble tree resembles the English laurel, but attains the size of a timber tree. The leaf is large, glossy, and of a dark green, the foot stalk is purple, the flower is of a greenish white, small, and in clusters; the fruit is not unlike a date, and from two to three inches long. It has somewhat the flavour of the apricot, but too strong to be agreeable; it is called *kopi* and *koroi;* the kernel, after it has been boiled and steeped in water for some days, is eaten, otherwise it produces madness, and relaxes the joints, so that they will bend the wrong way. The wood when burnt is peculiarly offensive. The natives state that this tree was brought with them.

Of the extensive American Fam. *Epacrideæ.*—*Mingi, monoa,* (*cyathodes acerosa,*) a shrub. *Patotara* (*leucopogon fasciculatus*), a diminutive heath-like shrub, producing a very fragrant white flower, and a small transparent edible berry of an orange color;

it abounds on sandy plains. *Leucopogon Fraseri, pentachondra pumila, epacris pauci flora,* but the *nene,* (*dracophyllum latifolium,*) is by far the most beautiful of this family, and attains the size of a tree. The *dracophyllum longifolium* belongs to the Middle Island, as also the *dracophyllum rosmarinifolium,* but the *dracophyllum urvillianum* and *lessonianum* belong to the North Island. Several members of this family are extremely ornamental, and, belonging to alpine regions, might be introduced into England.

Of the *Ericeæ.*—are *gaultheria antipoda, gaultheria rupestris* and *fluviatilis.*

Fam. *Campanulaceæ.*—*Rimuroa* (*wahlenbergia gracilis*) the blue-bell of New Zealand.

Fam. *Lobeliaceæ.*—*Oru,* (*lobelia physaloides,—lobelia alata, —angulata,—littoralis,—submera.*) The *kowitiwiti* and *puaureroa* belong to this family.

The *Stylideæ.*—*Stylidium spathalatum* and *Forstera sedifolia.*

The *Goodeniaceæ.*—(*Goodnenia repens*).

Of *Compositæ.*—are the following tribes and genera :—

Cichoraceæ, parerarera (*scorzonera scapigera*). This grows on the central plains in large quantities. *Toitako, kueo,* (*pieris hieracioides, attenuata, sonchus oleraceus*). *Puwha,* (*vernoniaceæ Shawia*).

Fam. *Asteroideæ.*—*Pekapeka* (*solidago arborescens*). *Papataniwaniwa,* (*Lagenophora-Forsteri*) the native daisy, (*Lagenophora lanata, aster holocericeus, aster coriaceus*). *Ake piro,* (*Hoxtonia furfuracea*), a pretty shrub with daisy-like flowers. (*Vittadenia Australis.*) *Peke peke,* (*celmisia holocericeus,*) a large broad-ribbed leafed aster, dark green on one side, and white downy on the other, growing on the central plains. *Parerarera, peka peka,* (*celmesia coriacea*), a smaller kind, found in the same parts as the former.

Fam. *Senecionidaceæ.*—*Kohiriki* (*Bidens pilosa*) *cowhage* (*cotula coronopifolia, myriogyne minuta, soliva tenella, craspedia uniflora, cassinia leptophylla, ozothamnus pinifolia, Helichrysum bellidioides,* (*Pukatea*) *Gnaphalium luteoalbum,—simplex, — lanatum, — involucratum, — keriense, — trinervæ, Arnica*

operina, senecio lautus,—Australis,—neglectus,—argutus,—quadridentatus,—hispidulus.

Of *Rubiaceæ* or *Cinchonaceæ.*—Are the genera (*opercularia, diphylla, aspera*)—*karamu* (*coprosma lucida*).

Hupiro (*coprosma fœtidissima*), a small-leafed shrub, growing in the woods on the central plains, emitting a very fœtid smell, perceptible in passing it, and especially when the leaves are rubbed.

(*Coprosma propinqua,—rotundifolio—rhamnoides,—gracilis —divaricata,—acerosa,—repens,—spathulata, Ronabea Australis, nertera depressa, geophyla dichondrœfolia.*)

Fam. *Loranthaceæ,* or *Viscum.* The mistletoe is found on several trees, it is parasitical on the *kahikatoa,* the *puriri,* the *tawai,* the *tataka,* and several other trees.

The *Puka,* (*viscum antarcticum,*) is found on the *kahikatea* and the *pukatea;* it bears a blue berry. *Tirauriki,* (*viscum pubigerium.*) *Pirita* (*viscum salicornioides.*) It grows on the *ngaio, tataka,* and *manuka* trees, and bears a transparent edible berry. The most beautiful of all is the *rore rore,* (*loranthus tetrapetalus,*) which bears a very fine bright scarlet flower; it is found on the *tawai,* (*Batula nigra.*) The black birch or beech tree.

Fam. *Coneæ.*—Gen. *alseuosmia.*

The *Umbelliferæ*—contain *Hydrocotyle elongata,—microphylla,—Novæ Zealandiæ,—dichondrœfolia,—heteromeria, compacta,—moschata,—asiatica,—Petroselinum prostratum,—filiformi. Taramea, papaki, kueo,* (*Ligusticum aciphylla,*) a prickly palmated leafed plant, abounding in the central plains, having an edible tap root, somewhat like a carrot; the common name is the Wild Irishman. The *ergnginm vesiculosum* is a low prickly plant, very similar in appearance to a diminutive thistle. I have only seen it at the Wanganui Heads, and on the coast near Taranaki.

Ligusticum gingidium, Peucedanum geniculatum, Apium graveolens. There are several varieties of umbelliferous plants growing on the central plains, which might be cultivated as vegetables, especially a white carrot, *pinaihere.* A variety of the *taramea* is found on the Ruahine and the Kaikoura

mountains, which produces a resinous balsamic substance, highly aromatic. The *taniwaniwa*, or aniseed, also grows abundantly on the grassy plains.

Of the *Araliaceæ*,—so general in South America, several remarkable representatives are found in New Zealand.

Panax simplex. Waupaku, wauwaupaku (*panax arboreum cussonia Lessonii, Polyscias pinnata,*) *Pate,* (*Aralia Schlefflera,*) *Horoeka, hohoeka* (*aralia, crassifolia*). A tree with remarkable long narrow leaves, nearly two feet long, and not above an inch or so wide. In its early state, they are serrated, but as it grows older they become smooth and considerably shorter; it is a very ornamental tree; the wood is close grained, heavy and hard.

Of the *Oxalideæ.—Tutaikaka* (*Oxalis Urvillei cataractæ*). A white sorrel found near Kerikeri Water-fall, and thence deriving its name; in several parts it is larger in size, (*Propinqua, — exilis, — divergens, — tenuicaulis, lacicola, — ciliifera, — crassifolia*). The *oxalis* which flourishes on sand hills, produces the largest yellow flower, and that on the cold grassy plains the least.

Geranicaceæ.—Huika (*Geranium pilosum—retorsum. pelargonium clandestinum*).—*Kaputawiti, kurakura, porewarewa.*

Hypericaceæ.—(*Hypericum pusillum*).

Fam. *Meliaceæ.—Kohekohe.*—(*Hartighsea spectabilis*). This tree attains a considerable size; the leaves are remarkably bitter and the infusion is used as a tonic; a weak decoction is also used by females who have lost their infants, to stop the secretion of milk. Its flowers come out from the stem, and are very fragrant; the sap-wood is perfectly white, but the heart is of a dark red, and very similar in grain and color to mahogany; it attains a height of about sixty feet.

Fam. *Sapindaceæ.—Topitopi, titoki, titongi* (*alectryon excelsum*). A very ornamental tree, with a glossy light green leaf. The fruit is also very beautiful, it bursts from its sheath like a bright red strawberry, with a shining black seed in the centre; the fruit is tart, though edible, and from the seed a fine oil is expressed. In the south, the fruit is called *titoki*, and the tree *topitopi;* it is considered a durable timber, and well

adapted for ship-building. *Ake, ake rautangi*, (*Dodonæa spatulata*). This tree does not attain any size, but the wood is considered the hardest and toughest in New Zealand; it was used for weapons of war.

Fam. *Bombaceæ.*—*Hohere* (*Hoheria populnea*). A tree with a fine net-like fibre under the bark; both the leaves, bark, and flowers, which are white, have a glutinous taste, like the mallow; it does not attain any size. It is ornamental, but only medicinally useful; the leaves of the young shrub are different from those of the grown-up tree. The *aute* (ancient cloth) was formerly made from the inner bark of this tree; it is still worn as ribbons.

Fam. *Tiliaceæ.*—*Wau* (*entelea arborescens*). The wood of this tree is remarkably light, and is used by the natives instead of cork to float their nets.

Fam. *Eleocarpaceæ.*—*Hinau* (*Eleocarpus hinau*). A fine tree, with a bright green spiral leaf; the bark is rough and unsightly; it attains a considerable size and height. The wood is of a beautiful yellow color; the berries are made into bread; the bark is remarkably stringent, it is used as a brown dye, and by immersing the articles thus colored in a ferrugineous swamp, it is turned into a bright and durable black.

Mako, makomako (*Friesia racemosa*). This is a beautiful tree, bearing bunches of fragrant bell flowers, and currant-shaped berries, which are eaten. It closely resembles the ribes; the leaves are reddish and transparent.

Fam. *Sturculiaceæ.*—(*Plagianthus*).

Fam. *Malvaceæ.*—(*Hibiscus vesicarius*). A fine plant of this family, bearing a large pink flower, is found at the North Cape; it attains a height of nearly a yard. Another closely resembles one seen in our gardens; the flower is of a light primrose color, with a very dark centre.

Fam. *Lineæ.*—*Ririwa* (*linum monogynum*). It grows about two feet high, and bears a fine white flower, sometimes edged with blue, and occasionally entirely blue.

Fam. *Caryophylleæ vel Alsinaceæ.*—(*Arenaria media, stellaria media*).

Fam. *Elatinaceæ.*—(*Elatine gratioloides*).

Fam. *Pittosporaceæ.—Tarata* (*Pittosporum crassifolium*).—An ornamental tree, producing turpentine; the leaves are fragrant.

Tataka (*P— undulatum vel umbellatum*). It is also a resinous tree.

Tawiri, kohukohu (*P— tenuifolium, P— eugenioides, P— cornifolium, P— reflexum, P— penielioides, P— radicans.*)

Fam. *Droseraceæ.—Wahu* (*Drocera propinqua*). A pretty little fly-trap, shield-shaped leaf, pink flower, red bulb root, sheathed in a black skin. (*Drocera intermedia*). A larger kind, growing in wet ground, with a branch-shaped leaf, and white flower.

Fam. *Violaraceæ.—Haka* (*Erpetion spathulata*). A small white violet; another with purple stripes, and a purple one, are found, but all without scent.

Fam. *Flacourtiaceæ.—Mahoe* (*melicytus ramiflorus*). It grows to the height of about fifty feet; the wood is heavier than the *rimu*, and it has a fine thin spiral leaf. (*Melicytus macrophyllus.*)

Fam. *Cruciferæ.—Panapana* (*nasturtium sylvestre*). A small leafed cress, with a white flower, growing in the woods. (*Cardamine debilis, Alyssum maritimum, Lepidium oleraceum*).—The *hanea* is a larger cress, with a brownish hairy leaf, and small yellow flowers; it grows near rivers, and attains a height of about eighteen inches.

The *naunau* has a thick dark glassy leaf, of an oval form, and bears a very small white flower, in size and appearance it resembles the wall-flower. The *tawera* is a water-cress.

Fam. *Ranunculaceæ.—*(*ranunculus rivularis,—acaulis, acris, —plebeius,—hirtus,*) *Kaikaiarure.* The common butter-cup is remarkable for the great irregularity in its petals; it may be found with either one, two, or three, or more, up to nine. The *kopata uraura*, is a very large and beautiful butter-cup, with glossy leaves, found in pools of water in elevated parts of the interior. It is said to be extremely poisonous; the roots are thick and long, almost like tubers.

The *kowai kura* is also a large kind, with downy leaves; the flower is small in proportion to the plant. There is also a pretty kind growing in swampy ground.

Fam. *Clematis.*—*Piki arero, pua wananga,* a *clematis* bearing a large white scentless flower.

Puatautaua, a small greenish white flowering clematis, very fragrant; it is chiefly found on the sand hills near the sea.

Fam. *Griselineæ.*—(*Griselinea*).

Fam. *Saxifrageæ vel cunoniaceæ.*—(*Quintina serrata, weinmannia betulina,—fuchsioides,—sylvicola*).

Towai, tawera, (*Leiospernum racemosum*) a large tree; the wood is red and streaked with black; it is highly valuable for furniture. *Makamaka (ackama rosæfolia).*

Fam. *Crassulaceæ.*—(*Tillaea*).

Fam. *Ficodeæ.*—*Eruerueka* (*mesembryanthemum Australe*). There are two kinds, one bearing a pink the other a white flower. *Rengarenga,* (*Tetragona expansa*). The *panamata, paraihia,* is a diminutive kind of spinach, with a very dark leaf.

Fam. *Cucurbitaceæ.*—*Mawai* (*sicyos Australis*). A creeping plant, resembling the cucumber.

Fam. *Passifloraceæ.*—*Kohia, powiwi* (*passiflora tetranda*). It bears a small green and orange flower, rather fragrant, and a fruit of a bright orange color; an oil is expressed from the seeds.

Fam. *Haloragеæ.*—*Toatoa* (*cercodia erecta*), a stiff growing weed, about a foot and a half high, with a four-sided stem, and strong serrated leaf; it is used medicinally by the natives.

Cercodia alternifolia.—nicana, goniocarpus depressus,—tetragynus. Piri piri,—citriodorus, myriophyllum propinquum.

Fam. *Onagraceæ. Kohutuhutu, kotukutuku, kohutukutuku (fuchsia excorticata*), a large tree, frequently near three feet in diameter; it takes its name from shedding its bark; this is the only deciduous tree in the New Zealand forest. The flowers appear before the leaves, and generally from the branches; they are at first of a greenish blue with a purple inside, but afterwards change to a bright carmine; the fruit is edible. *Totera* (*Fuchsia procumbens.*)

Epilobium nummularifolium,—pedunculare.(*kokota*)—*microphyllum,—rotundifolium,—thymifolium,—alsinoides,—nerterioides,—atriplicifolium,—pubens,—cinereum,—incanum,—hirtigerum,—virgatum,—glabellum,—confertum,—pallidiflorum,—junceum,—haloragifolium.*

Myrtaceæ.—This family, although less numerous in genera, yet possesses some of a very general distribution, and others which form some of the most beautiful and useful trees.

Kahikatoa, manuka, (Leptospernum scopiarum.) This is a beautiful tree, the leaf is small, but aromatic, the flowers white, and very abundant; it produces both flowers and fruit when only a few inches high, and yet attains the size of a large timber-tree, when it ceases to flower and seed so freely.—(*L—ericoides.*)

Aka, (metrosideros buxifolia,) a climbing plant, bearing a beautiful red flower; the stem is very strong and durable; it is used for tying up fences, and the timbers of houses; it has a myrtle-shaped leaf. A variety of this bears a white flower. (*— perforata*).—*Rata* (*— robusta*). This also bears a bright red flower, and in such quantities as to give the tree the appearance of being a red one at a distance. The *rata* is at first a climber; it throws out feelers or tentacles, by which it holds on to the tree it clings to; eventually it becomes a very large timber-tree, and kills the kind friend of its early days; it is often seen clasping the dead trunk of its former supporter after it has rotted away, and become separated from the ground, which gives it a very singular appearance. The *rata* becomes a noble tree; its aerial roots then disappear, and it overtops most of the trees of the forest; its head is very thick, its leaf like the myrtle, but not so pointed, its timber is very hard, tough, and of a dark red; it is valuable in ship-building and for carts.

Pohutukaua (M— tomentosa). This is a very ornamental tree; it only grows in the north end of the island, amongst the rocky cliffs on the sea shore; its leaves are large, thick, of greenish blue externally, and white underneath. It is not found inland, except on the little islands in the central lakes; the trunk is knarled, and twisted in every direction, the wood is extremely hard, and of a dark red; it is chiefly used for ships and knees of boats; it is fine fuel, and so generally used for this purpose, that soon this chief ornament of the northern shores of New Zealand will scarcely be met with; it is not found further south than a few miles beyond the Mokau.

Rakapika (M—florida. M— diffusa, M— lucida, M— hypericifolia, M— salicifolia), Mairetawaka, maire, (*Engenia maire*). A fine large tree; the timber is close grained and heavy; it is considered very valuable for machinery, and can be used the same as box-wood.

Rama-rama, rohutu, (myrtus bullata). The myrtle; it has a fragrant leaf, and a very pretty white flower; it attains the size of a small tree, about thirty feet high, and is said to be common to the Chilian forests.

Fam. *Rosaceæ.—Pirikahu, kaikaiaruri, hutiwai, (acæna sanguisorbæ).* A low creeping bur, which sticks to the garments, as the name implies. It is called *Hine-nui-te-po's hair.*

The *tutai whioi* is a fine scarlet flowering bur, found on the central plains.

Tataramoa, (Rubrus Australis). The New Zealand bramble or raspberry; it produces an orange-colored fruit, of good flavor, and in great abundance, which the pigeon feeds upon. This plant climbs up to the tops of the highest trees, and frequently has a stem six inches in diameter; it looks like an immense rope suspended from the tops of the trees, and lays coiled in large folds on the ground; its wood is used for any purpose which requires flexibility. (*Rubrus Schmidelioides—cissioides*). The last is a remarkable bush; the leaves are extremely small, placed at the ends of a long cruciform-shaped stalk, covered with small bright yellow spines. I have never noticed either flower or fruit; the bush appears at first sight to have no leaves at all.

Fam. *Leguminosæ.—Kowai,* (*Edwardsia microphylla.*) This tree attains a very great size in the interior. On the Ruahine range I noticed it as large and lofty as any of the trees in the forest; it bears a bright yellow papilionaceous flower, thick and short in early spring, which gracefully hangs pendant from the slender branches, (*—grandiflora, clianthus puniceus,*) *Kowaingutukaka,* the parrot's-bill acacia, from the resemblance its bright red flowers bear to it. This much admired shrub is only met with in the vicinity of old pas, and it is not improbable that it has been introduced. I received an account of a French vessel, which was captured many years ago in the Bay

of Islands; the natives emptied many of the boxes on a small island in the Kerikeri River, which to their disappointment they found were only filled with seeds. It was remarked a few years afterwards the whole island was covered with this shrub; its beauty attracted attention; its flowers were stuck in the ear as an ornament, the seed became sought after and was carried to every part. There appears some probability in this having been the case, it differs so widely from other New Zealand plants.

(*Guilandina bonduc,*) *maukoro,* (*carmichaelia Australis, griselinia lucida,*) *makaka maukoro,* a broom, bearing a very pretty white flower streaked with purple, only found in the interior. *Taunoka* is the common broom; there is a saying, that it has no heart, and a bad man is compared to it. There are several varieties of the broom, but, with one exception, their flowers are insignificant.

Fam. *Rhamneæ.*—*Piripiri wata,* (*carpodetus serratus,*) it bears a small white flower, and is found near Lake Omapere.

Pennantia corymbosa. Kumarahou, (*pomaderris kumarahou,*) a pretty shrub, bearing tufts of buff-colored flowers, only found in the north end of the island. *Tauhinu,* (*—ericifolia,*) a shrub also peculiar to the north, bearing an insignificant white flower. To this family also belong *Corokia* and *Ixerba.*

Fam. *Coriariaceæ.*—*Tupakihi, tutu, Pukou,* (*coriaria sarmentosa.*) This is a remarkable shrub which formerly abounded in every part of the island, but is now as rapidly disappearing, as cattle and sheep are increasing. It produces a large droop of a currant-like fruit, of a deep purple color, with seeds outside. The natives express the juice in large quantities, which they drink with impunity, having first carefully strained off all the seeds and foot-stalks, which are highly poisonous; they also boil it with sea-weed, and eat it in the form of jelly. Sheep and cattle are extremely fond of its leaves. The young shoots come up remarkably strong, tender, and succulent. If fed upon the first thing in the morning with an empty stomach, it frequently occasions death, but, otherwise, taken with grass, it appears to be as nourishing a food as clover, which also produces similar effects. It is remarked, that this plant

makes much rich vegetable soil; at any rate, it is never found flourishing on bad land. It attains a height of from fifteen to twenty feet. There is a smaller kind, which has a less leaf, much longer, narrower, and more pointed in proportion, with a larger fruit, less highly colored, but the natives do not eat it, considering it more dangerous than the former. There is also a very diminutive kind, with a flower not unlike that of mignionette, which it little exceeds in size; it is only found in the interior: its fruit is not eaten.

Fam. *Rutaceæ.—Warangi, rangiora, (melicope ternata,)* a small tree, with a large dark-green leaf, having a downy white underside; it bears a bunch of small flowers, which have the fragrance of the violet.

The *Pukerangiora* is a larger variety of the same; the leaf is often nearly a foot long by nearly the same breadth: it produces resin. This is a singular and very ornamental shrub, growing about twenty feet high, (*melicope simplex.*)

Fam. *Euphorbiaceæ.—Tauwau, ueueeke,* (*euphorbia glauca,*) it chiefly grows near the sea-shore, and in open spots near the mouths of rivers. (*Plagianthus, devaricatus—betulinus,—urticinus.*) *Nau nau.*

Fam. *Santalaceæ.—Maire, maire tawaki, maire taiki,* (*mida salicifolia.*) The representative of the sandal-wood family. (*—eucalyptoides,—myrtifolia*).

Fam. *Thymelaceæ.—Kaikaiatua, (pimelia virgata,)* a low shrub, bearing a small white flower, and having four leaves at right angles down the stem: it closely resembles the *daphne outatoranga,* (*— arenaria, — Pilosa, —prostrata,—gnidia,— urvilliana.*)

Fam. *Proteaceæ.—Toru,* (*persoonia toru,*) a tree found in the Bay of Islands. *Rewa, rewarewa, (knightia excelsa.)* This beautiful tree closely resembles the *banksia* of Australia: when young it is very ornamental, and grows in a tapering form. It has a curious dark red honey-suckle flower. The wood greatly resembles that of the *casuarina,* and is durable. It is used chiefly for pales, shingles, and rails. It attains a considerable size and height.

Fam. *Laurineæ.—Tarairi, (laurus tarairi,)* a fine large-

leafed tree, which attains a considerable size, but is only found north of the Waikato; it bears a long oval kernel, thinly covered with pulp, which has a strong taste of turpentine. The fruit has a fine purple bloom, and looks like a large plum. The wood is only used as fuel.

Taua (—taua,) a noble looking tree, forming forests in several parts of the south. The peculiarity of the New Zealand forest is, with a few similar exceptions, that it is composed of all kinds of trees intermingled.

The *tawa* has a small narrow leaf, and bears a purple plum-shaped fruit, not bad eating; the kernel when cooked is also eaten. The tree attains a great size, but the wood is only used as fuel, as it soon takes the worm: it is very white and light. The inner bark is sweet, and, infused, makes a very nice beverage for the traveller when his tea is out, which does not require sugar. *Tangeo, (—calicaris.)*

Fam. *Atherospermaceæ.—Pukatea, (laurelia Novæ Zeal:)* a large timber tree, but very perishable, it decays in a single year. Its roots are remarkably prominent, like the Australian fig tree. The wood is spongy, but tough; it is more durable in water.

Fam. *Polygonaceæ.—Puka, (polygonum Australe,)* the willow plant.

Heruna, (—adpressum,) pohuehue, (—complexum,) tutunahua, (—prostratum, rumex crispus,—brunonianus.)

Fam. *Chenopodiaceæ.—Poipapa, (chenopodium triandrum, — botrys, — glaucum, — maritimum, — fruticosum, salicornia indica.)*

Fam. *Amaranthaceæ. — Peronychicæ. — Nahui, (alternanthera denticulata,) kohukohu. (mniarum biflorum.)*

Fam. *Plantagineæ.—Kopakopa, (plantago major.)* This plantain closely resembles the European, but is indigenous and a valuable medicinal herb, well known to the natives. *Plantago varia,* a narrow downy-leafed plant; leaf long and of a brownish color.

Fam. *Salviaceæ.—Salvia koru.* This beautiful flower is only found in the vicinity of the North Cape, bearing a large blue and white flower.

Fam. *Primulaceæ.*—(*Anagallis arvensis, samolus littoralis.*)

The Fam. *Fagus.*—*Tawai betula nigra,* has perhaps two representatives, which attain a great height and diameter; they form alpine forests in the southern extremity of the North Island, and everywhere abound in the Middle Island. The rat formerly fed on the mast: it is said only to fruit once in ten years.

Fam. *Scrophularinaceæ.*—*Koromiko, kokomiko,* (*veronica salicifolia,*) perhaps the most generally diffused plant in New Zealand, and a very ornamental one, but disappearing before the horse. Formerly large groves might be seen of it in every direction: it bears a tapering shaped flower, of a purplish white. *Napuka, korokio,* (—*speciosa,*) a variety found at the Hokianga Heads, bearing a fine scarlet flower; the leaves are broader, rounder, and thicker than the former. *Taranga,* (—*augustifolia,*) a small-leafed variety. (— *macrocarpa,*—*ligustrifolia,*—*parviflora, elliptica,*—*cataractæ,*) *Piriti,* (—*diosmifolia,* —*calycina, gratiola sexdentata, euphrasia cuneata.*) The sides of Tongariro are covered with several curious varieties of this family, some of which may prove to be new.

Fam. *Cyrtandraceæ.*—*Waiuatua,* (*rhabdothamnus solandri.*) A beautiful delicate shrub, with small round leaves, and bell-shaped flowers, of an orange color, streaked with purple, much resembling the penstemon.

Fam. *Solaneæ.*—*Poroporo, kohoho, koheuheu,* (*solanum lacinatum,*) a bush sometimes found large enough to be classed amongst trees; it is found occasionally bearing white flowers and lighter green leaves, but in general the flowers are very similar in color to those of the potatoe, and the leaves of a dark sombre hue. The berries are as large as gooseberries, of an orange color, and are commonly eaten. There is a smaller solanum closely resembling the English night-shade in size and flower, which is white; it bears a purple berry, which, with the leaves, are both eaten; its native name is *raupeti* and *remuroa.*

Fam. *Myoperineæ.*—*Manawa,* (*aricennia tomentosa,*) the mangrove; it abounds in the north end of the island, where it forms a kind of marine grove, having numbers of oysters

sticking to its roots and branches, but it is not found south of Kawia. *Ngaio, (myoporum lætum,)* a glossy-leafed tree, abounding near the sea. In the south it attains a considerable size; the wood is hard and durable; when young it is very ornamental, and valuable as a shelter from the sea air, which seems to suit it the best; it is often three feet in diameter. (*—pubescens,*) a variety belonging to the Middle Island.

Fam. *Verbenaceæ.—Puriri, (vitex littoralis.)* This tree is not found south of Kawia: it belongs to the same order as the teak, and seems to require the sea air. The leaf is glossy; the flower much like the anterinum; the wood is of a dark brown color, very close grained and heavy; it is extremely durable, and can only be worked when green. Posts nearly forty years in the ground have been found as fresh as when first put in. This valuable timber is generally much pierced by the grub of a large cerambix.

Fam. *Nolanaceæ.—(Dicondra repens).*

Fam. *Moreaceæ.—(Broussonetia papyrifera.)*

Fam. *Eupatoriceæ.—Pukapuka, (Brachyglotis repanda,)* a handsome shrub; the leaves are very large and white underneath. When the natives first saw paper, they compared it to these leaves, and hence both it and books in general are called *puka puka. Rani, (—rani,—rotundifolia.)*

Fam. *Juncaceæ.—Kowarawara (astelia Banksii).* It grows as an epiphyte, and also in swampy places. (*Luzula picta, astelia solandri, juncusmaritimus,—effusus—filiformis*).

Fam. *Araceæ.—Taro (calidium esculentum).* This plant was introduced by the natives when they first came; it is cultivated as an article of food.

Fam. *Typhaceæ.—Raupo (typha angustifolia.).* The root is edible; the leaves are used in lining and roofing houses.

Fam. *Naiadaceæ.—(Potamogeton natans).*

Fam. *Juncaginaceæ.—(Triglochin flaccidum).*

Fam. *Graminaceæ.—(Agrostis crinita,—ovata, —rigida,—procera, —conspicua, —æmula, —Billiardieri, —Forsteri, —pilosa,) patiti, (Phalaris canariensis, Danthonia pallida, Bromus Australis, Schenodorus littoralis, Triticum scabrum, —repens, Poa Australis, —imbecilla, —cæspitosa, —Paspalum orbiculare,*

Rottboellia uniflora,) *moa,* (*spinifex sericeus,*—with a prickly ball of flowers,—*avena antartica,*) *kakaho, toetoe,* (*arundo Australis*). This is an elegant growing plant; it attains a height of about six feet; the flowering stalk is nearly twice that height, terminated by a fine waving plume; it is used to line their houses with, and looks extremely neat. The stalk is called *kakaho,* the leaf *toetoe.*

Karetu, (*Torresia redolens,*) a sweet-scented grass.

Of the numerous families of sedges, ferns, &c., the following must suffice :—

Fam. *Cyperaceæ.*—*Toetoe,* (*Lepidosperma elatior,*) a coarse cutting grass; there are twenty other varieties of the same family: a general name for sedges.

Fam. *Restiaceæ.*—*Wiwi,* (*Leptocarpus simplex,*) a general name for rushes.

Fam. *Polyodiaceæ*—*Huru huru whenua* (*Asplenium Lucidum. Falcatum,—polyodon,—obliquum,—obtusatum,—flabellifolium, —bulbiferum,*) *ota* (*niphobolus-bicolor*).

Raorao, aruhe, (*Pteris esculenta,*) *tuakura,* (*Dieksonia squarrosa,*) *ponga,* (*cyathea dealbata,*) *korau mamaku,* (*cyathea medularis*). The stem of this fern tree is eaten.

Mouku, paratawiti (*marattia elegans*). A beautiful fern, with an edible root not unlike the bulbous scales of the white lily.

Fam. *Gleicheniaceæ.*— *Waewaekaka,* (*Gleichenia hecystophylla,*) *kopakopa,* (*Trichomenes reniforme*). A beautiful circular-leafed fern, with the fructification on its edges.

Fam. *Osmundaceæ.*—*Mange mange* (*Lygodium articulatum*). A beautiful climbing fern, used in building.

Fam. *Ophroglossaceæ.*—*Ti taranaki* (*Botychium Australe*). A remarkable plant, abundant in the grassy plains. It was formerly eaten.

Fam. *Lycopodiaceæ.*—(*Lycopodium lessonianum,—densum, cernuum,—flagellaria,—laterale,—phlegmaria,—volubile,— d'Urvillæi tmesipteris Forsterii*). All the plants belonging to this family are very beautiful. The *Jungermannia* is a very large family; the *Hepaticeæ* also, and the *Musci, calyptrati,* mosses and liver worts, many of which are very beautiful, and

extremely numerous. Several of the fungi are edible. Horses and cows have introduced the English mushroom. Varieties of the truffle and morell are also found. New Zealand is rich in its *Algæ*, several of them are edible; one kind, *rimu*, similar to the *chondrus crispus*, or carrigreen moss, is boiled with the juice of the *tupakihi*, and the *rimuroa*, a large tubular variety, is roasted and eaten.

Such is the brief sketch of the New Zealand flora, comprised in the islands named as forming its botanic centre; how far portions of it may be found in the islands to the north of it, still remains to be ascertained. Allowing the New Zealand isles to be the disrupted links of an ancient continental line, we may reasonably expect to find some of the plants in many of the northern islands, wherever there is sufficient elevation to give a similar climate to its own. In corroboration of this idea, three New Zealand plants have been discovered on the lofty mountain of Kini-balu, in Borneo, under the equator, and these, too, of the most peculiar antarctic, New Zealand and Tasmanian genera, *viz.*, *Drapetes*, *Phyllocladus*, and *Drimys*,* and it remains to be proved whether even the *kauri* itself, or a variety of it, may not be found even so far south as the south-western coast of New Zealand.†

Thus, the wonderful way in which the various floras of our earth blend with each other, clearly establish the harmonious unity of the whole. In Australia, everything blooms in winter; in fact, the seasons are reversed: the trees which retain their foliage in winter, shed it in summer, and the wintry winds, whose dismal howl tells us that summer is past, are there represented by the hot winds of summer, which make the same mournful noise, and have the same parching, withering effect on vegetation as our wintry ones. This is not the case in New Zealand; there the trees, indeed, shed their old leaves in summer; but the forest is ever green, and little difference is perceptible to mark the roll of seasons: an equable climate produces an equable vegetation.

* See Dr. Hooker's Introductory Essay, p. xxxvi.

† See *Brenner's Journal*, who states that he there met with the *kauri*.

RINE MOA, BASALTIC FORMATION ON THE KAINGAROA ROAD, IN THE INTERIOR.

CONCLUDING REMARKS.

HINTS TO INTENDED EMIGRANTS.

THE subject of Emigration is one of the greatest interest to thousands in this over-populous country. Archimedes only required standing room to move the world; but there is now none for numbers at home. To obtain one, the first object is to move off; to lands which furnish space for exertion, and it is to the colonies the attention is naturally directed. Then the next enquiry is, What are the inducements to emigrate? The answer is, To find a home; this is the desired object with many; provision for an increasing family is another; and, lastly, health is with others the grand *desideratum*. To gain such inquirers, the advocates of each colonization field advance their several claims. The American speaks in glowing terms of his unbounded realms in the far west, his fertile plains, his primæval forests, his rising cities, his roads, his rivers, his free constitution, and so many other advantages, that he has no time to tell us of the contraries. Few of those who emigrate to America properly reflect on the step they are

taking, or I am persuaded they would hesitate before they renounce the protection of the British flag, and their connection with the land of their forefathers. Is this no little sacrifice? Let those who talk of emigration, weigh well the extent of it. But there is another question also to be put to such: Have you thought of the difference in manners, customs, and views between you and the Americans? Will you like to hear the honored institutions of your country ridiculed, and that a "Britisher" is a constant butt for them to pass their jokes on, and that until you can be considered fairly naturalized, there will be little peace for you; and to become so, your feelings must be so changed as to be able to view everything in the same light they do? If you be ever so free and independent, and opposed to aristocracy, still, let me inquire, are you any more attached to democratic rule? But, without speaking of slavery in that boasted land of freedom, let us ask what are the advantages to be gained by settling there. If you wish to live in the older inhabited states, the price of land will there be found to be increased in proportion to the population; if you go back, you are shut out from the world, your lot will be cast amongst the advocates of Lynch law. Then, again, there is something more than the mere acquirement of land to be considered. The labour of clearing the primæval forest, and all the early difficulties of a settler's life in the back woods, are also to be taken into account.

But, who would emigrate if he knew the risk he ran of losing his health. How seldom do we hear of those who fall victims to the fearful agues, and still more fearful fevers, which rage in those forest lands, when first exposed to the sun's rays, after ages of seclusion;—its fierce beams draw forth the earth's vapours, so long locked up in its breast, and carry off numbers of newly-arrived settlers, who, in fact, only go to make a clearing for others to inhabit.* But the summer's

* My dear husband, my servant, the poor babe, and myself were all at one time confined to our beds with ague. You know how severe my sufferings always were at home with intermittents, and need not marvel if they were no less great in a country where lake-fevers and all kinds of intermittent fevers abound.—See *Letters from the Wife of an Emigrant Officer*, page 222.

heat has passed away, and is suddenly succeeded by an almost arctic winter. We talk of cold in England, but what is it when compared with that of an American winter. I am not writing these remarks to prejudice the mind against America; there is much to admire in it, and it is, and will be, a great nation; but my remarks are for those who want to find a new home, lest the temptation of a short passage, and cheap land, should lead them to lose sight of more eligible spots. It is true, in Canada there is British rule and cheap land, but still the climate is a fearful drawback, and the health of the settler must necessarily be very much tried, so much so, that numbers are now actually emigrating from New Brunswick and Canada to New Zealand, and a few even from the United States on this very account.

Therefore, in respect both of climate and general health, the settler will find no country so suitable as New Zealand, and even Australia itself does not offer the advantages which it does, for no colonization field has so mild a climate, or so fertile a soil to recommend it as this Austral-Britain.

If, therefore, the intended emigrant gives the same weight to these reasons which the writer thinks they deserve, he will at once make New Zealand the country of his selection, and then the following hints are given him.

First.—With regard to preparation, let him take whatever he does of the best, and select only really useful things; as a general rule, he should have as little as possible, except money. Take gold, it occupies no room, and everywhere preserves its value; in fact, if anything, it is increased abroad. The less the settler carries beyond his purse, the less anxiety he will have, and the less expense; for freight and warehouse charges are very heavy abroad, and it is desirable that the emigrant should look about him before he finally decides upon his permanent location. On landing, look after your property yourself, and see it safe through the Custom-house, for although there may not be the same danger of losing a portion of it which there is in London, from bad management, or rather total want of it, as many have experienced to their loss, still the emigrant will find the advice given to be good.

Before deciding on the spot you are going to settle in,

see that you have some probability of obtaining the means of grace; for those who there go to lonely places in the bush, do themselves an incalculable injury; they soon lower their standard of morality, and in throwing aside the observance of religion, they also reduce themselves to a lower mental position. I have repeatedly noticed this, and remarked, how soon families have lost their high tone, and become assimilated to the worst classes of colonists; in fact, it is religion which elevates the man, and be his family or his fortune what it may, cast away religion, and he will not maintain his position. A man without the fear of God, and concern for his soul, is a poor pitiable creature, wherever and whatever else he may be. Let the emigrant bear this advice in mind, and he will ever thank the giver of it.

Next.—With regard to land, be contented at first with a little; at any rate, lay not out more than one-fourth of your principal in its purchase. A greater extent of land than you can make use of, will be of no advantage, but a positive incumbrance. Enclose some as soon as possible, and keep cattle upon it; they will increase without much labor being required, and labor in the colonies is money. Before leaving England, be careful in selecting your ship, and in knowing what kind of a man the captain is; your lives as well as comfort depend, in a great measure, upon him. Know in what way you are to be provisioned; and if you have children, whether there will be any little comforts provided, such as milk, preserves, and fresh provisions sufficient for the voyage; also ask what will be your allowance of fresh water: do not esteem these to be trifling things; you will not regret having thought of them.

To single men intending to emigrate, I would say, marry before you go out; a good wife is a great treasure and stay to a young man. Many have been ruined, because they have not had a bosom friend to sustain them in times of trial, besides the social comfort thus derived, for none can tell how dreary a young settler's home is without a wife, and how many temptations she saves him from. Therefore, to every single man I again say, marry, for wives are not to be had abroad; property is of little consideration, compared with that of a partner.

And lastly, with regard to the part which offers the most advantages: the province of Auckland holds out many; it has a fine climate, a good port, good society. The town is the largest in the colony, the province is also free from earthquakes, which are felt in every other part of the islands; all the fruits which can be raised in Sydney—the orange, lemon, banana guava—can be raised north of the Bay of Islands, Taranaki, or New Plymouth, holds out, perhaps, fewer inducements, as there is so little land for sale in that province; but its scenery is very beautiful. Wanganui presents more, from its having a greater extent of land for selection; Ahuriri, on the eastern coast, is a fine field; much land still remains there for selection; Canterbury, if you intend feeding sheep, will do, provided you have capital. Otako is highly spoken of; in fact, every part of New Zealand offers great inducements; but those which have most land are best suited to the settler. To the artizan, all hold out the prospect of high wages, and certain employment. The steady must get on.

It is amusing to see how surely settlers have advanced from small means to a competency—agricultural laborers, to be substantial farmers; sailors and artizans to be merchants, and men of substance; and the same means which were available for them, will be so for others. The ladder by which they mounted, still remains for others to use, and that is industry, temperance, and perseverance.

The settler finds every day something to cheer him on; he sees his farm progress, and his prospects advance; everything he does improves his place, and as he gradually changes the wilderness into a comfortable home, he has the certain prospect of leaving a competency for his family, however large it may be, with the knowledge that as the colony rises, it will rise with it, and, before long, possess all the comforts of the parent country, with an exemption from many of its attendant evils.

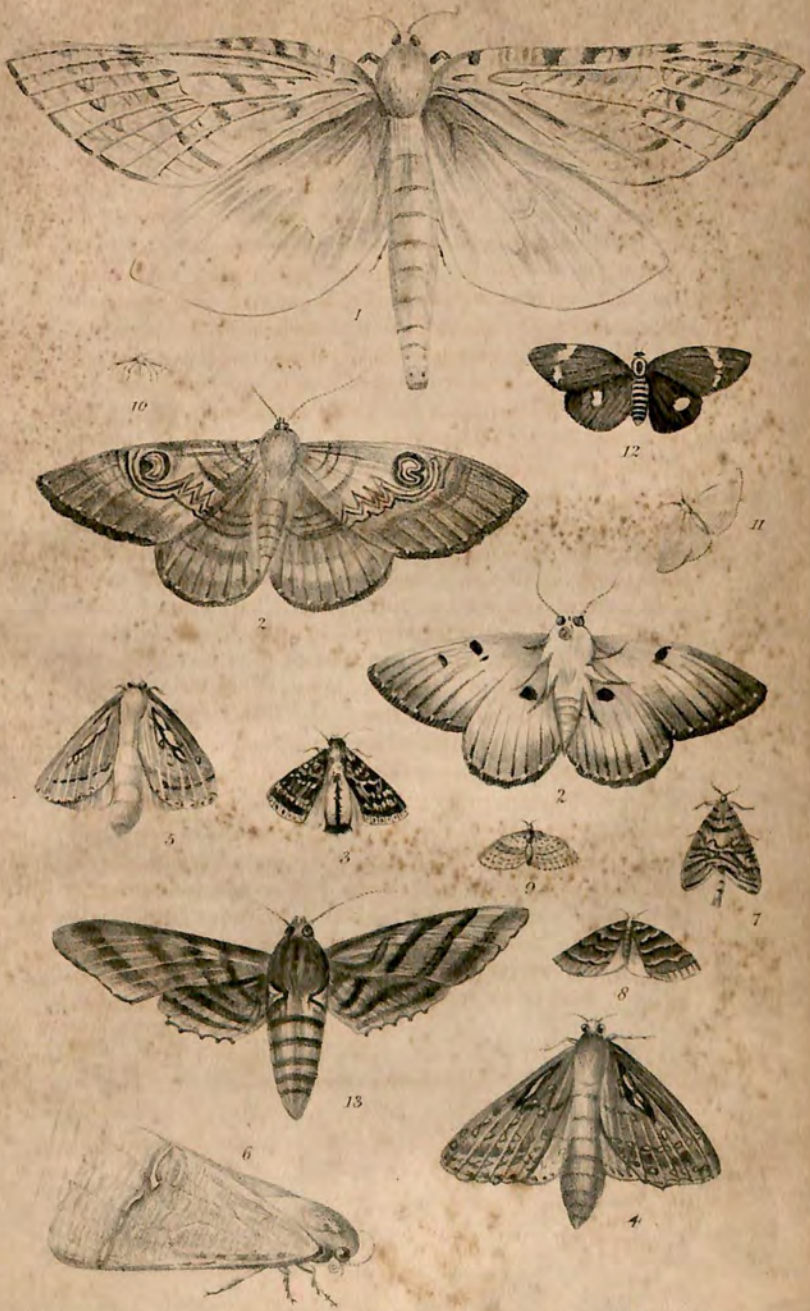


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Plate V.

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Plate VII

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APPENDIX.

APPENDIX.

APPENDIX A.

A LIST of New Zealand customs resembling those alluded to in Scripture as being common in Israel, or to the heathen around them, for conformity to many of which they were driven from their inheritance:—

I. Sacrifices of the dead. In the hahunga, or raising of the bones of the dead, the natives assembled together, and having scraped the bones and painted them with red ochre, they placed food upon them, and danced around them during the night, by the light of fires, and afterwards ate these offerings of the dead.—Ps. cvi. 28.

II. *Cutting the flesh for grief.*—Lev. xix. 28; xxi. 5; Deut. xiv. 1; Jer. xvi. 6; xli. 5; xlvii. 5; xlviii. 37.

III. *Sorcery, witchcraft.*—Lev. xix. 26; Deut. xviii. 10, 11; 2 Kings xvii. 17; xxi. 6.

IV. *Tatooing.*—Lev. xix. 28; Jer. iv. 30.

V. *Crying when friends meet.*—Gen. xxix. 11; xxxiii. 4; xlv. 14, 15; xlvi. 29.

VI. *Eating their enemies*, a figurative term in Scripture, but evidently borrowed from ancient custom.—Ps. xiv. 4; xxvii. 2; Jer. x. 25; Micah iii. 3; Zech. xi. 9.

VII. *Burning the dead.*—Amos vi. 10; 1 Sam. xxxi. 12.

VIII. *Putting meat and flesh into baskets.*—Gen. xl. 17; Ex. xxix. 3; 2 Kings x. 7.

IX. *The bridegroom paying for his bride.*—Gen. xxxiv. 12; Ex. xxii. 16; Deut. xxii. 29; 1 Sam. xviii. 25.

X. *Casting lots.*—Joshua vii. 14, 16; 1 Sam. x. 20, 21; xiv. 41, 42; Prov. xvi. 33; Acts i. 26.

XI. *Regulations for cleanliness.*—Deut. xxiii. 13; the natives formerly used the mere for a similar purpose.

XII. *Cutting the hair for grief, or as a sign of mourning.*—Lev. xxi. 5; Deut. xiv. 1; Isaiah xv. 2; xxii. 12; Jer. xl. 5; xlvii. 37; Ezek. vii. 18; xxvii. 31.

XIII. *Eating of blood.*—Gen. ix. 4; Lev. iii. 17; vii. 26; xvii. 10, 14; xix. 26; Deut. xii. 16; xv. 23; 1 Sam. xiv. 32, 33; Ezek. xxxiii. 25; xliv. 7, 15; Acts xv. 20, 29.

XIV. *Crying for the dead.*—Gen. xxvii. 41; l. 3, 4, 10; Num. xx. 29; Deut. xxxiv. 8; 2 Sam. i. 12, 17; iii. 32; Acts viii. 2.

XV. *The law of blood.*—Gen. ix. 6; Ex. xxi. 12; Lev. xxiv. 17; 2 Sam. iii. 30; 1 Kings ii. 32; Rev. xiii. 10.

XVI. *Hair used in sacrifice.*—Ezek. v. 1—4.

XVII. *The younger brother taking the elder brother's wife after his death.*—Gen. xxxviii. 8; Deut. xxv. 5; Matt. xxii. 24.

XVIII. *The nearest relative, if there be no brother, as in the case of Obed and Ruth.*—Ruth iv. 10.
XIX. *The elder brother taking his sister as his birthright.*—Gen. xx. 12.
XX. *The touching of food.*—Haggai ii. 12.
XXI. *Men dressing in female clothing.*—Deut. xxii. 5.
XXII. *God present in the whirlwind.*—1 Kings xix. 11; Job xxxviii. 1; Ezek. i. 4; Nahum i. 3.
XXIII. *Wives of a king the property of his successor.*—2 Sam. xvi. 22; 1 Kings ii. 22.
XXIV. *Wives bought, &c.*—Gen. xxix. 18; 2 Sam. iii. 14.
XXV. *Ventriloquism*, the Witch of Endor.—1 Sam. xxviii. 7.
XXVI. *Women unclean after childbirth.*—Lev. xii. 2, 5; Luke ii. 22.
XXVII. *All unclean who have touched a corpse.*—Haggai ii. 13.
XXVIII. *Taumau, the custom of betrothing from earliest years.*—Matt. i. 18; Luke i. 27.
XXIX. First-fruits offered.—Ex. xxii. 29; xxii. 16, 19; Proverbs iii. 9.
XXX. *The scapegoat.*—Lev. xvi. 10. The natives let the first fish go which they caught to bring back others.
XXXI. *Bulrush vessels.* Moki's.—Isa. xviii. 2.
XXXII. Prostituting daughters.—Lev. xix. 29.
XXXIII. The ancient cubit same measure as the New Zealand, from the end of the middle finger to the elbow.
XXXIV. Males only permitted to eat sacred food.—Lev. vi. 29.
XXXV. Worshipping in groves.—Ezek. xx. 28; xxxiii. 25; Lev. xvii. 10, 11.
XXXVI. Those who go to war are Tapu.—Deut. xxiii. 9.

APPENDIX B.

THE following Table will show the close connexion between the natives of New Zealand and the Polynesian race in general:—

Atua, *general name for the Deity in almost all the islands;* teu, Aleutian isles.

Aitua, *satisfaction of the spirit*, an evil omen; Aitua, *Spirit*, Samoan, Rarotonga; Maitu, Pau.

Aka, *creeping plant*, a liand; Tonga, Rarotonga, Mangarewa, Nukahiva, yaka, a wild yam.

Akaaka, *root of a potato;* Samoa, Tahaiti, Hawaii, Vitia, Tarawa.

Hue, *general name for the pumpkin or melon, or creeping vines;* Fue Pohue, convolvus; Fue Fue, wild vine, Sam.; Hue, Nuk., Haw.; Pohuehue, do.; Pohue, Tah.; the gourd convol.; Braziliensis.

Huhu, *moth;* Uu, Rar., Nuk., an insect of the beetle kind.

Hutu, *a tree, Phillocladus, Trachamanoides,* Tah. and Nuk., the Barringtonia speciosa; Ifi, Sam. Ton.; ihi, Nuk, a species of chesnut.

Ipu, *calabash*, cup; Sam., Tong., Nuk., Tah., Mang., Haw.

Iro, *maggot*, Ilo, Haw.; Vio, Tah.; Io, Nuk.

Kaho, and Kakaho, *reed*, a rush; Kaho, Tong.; Kakaho, Tong.; Kakao, Mang.; Aeho, Tah.; Ahuawa, Haw.

Kakana, *grain, food*, Feejee.

Kakau, *handle of a tool*, the stalk or stem of a plant, Nuk.; Kau, Tang.; Au, Sam., Haw.

Kawakawa; evidently used when the natives first arrived as Cava; the memory of the custom is preserved in the names of places where they used to meet for drinking it, as Kawaranga, in the Thames.

Kete, *basket;* Rar., Mang.; Ete, Sam., Haw.; Kete in the Tong. and Vit., is the stomach or belly.

Kiri, *skin,* Rar.; Kili, Feejee; Fakaafa, Tong.; Iri, Tah.; Ili, Haw.; Kii, Nuk.; a skin, bark, rind; also a rasp, file, originally of the shark's skin.

Kiore, *rat,* Mang.; Kiole, Pau.; Iole, Sam., Haw.

Kirikiri, *gravel,* pebbles, Tar.; Kilikili, Iliili, Sam., Haw.

Ko, *native spade,* Nuk.; *O,* Tah., Haw., Mexico.

Kohia, the New Zealand passion flower, ohia, the eugenia malaccensis (Hawaiki).

Kuku, *muscle,* shell-fish, Tong.; ùù, Sam., Haw.

Kuku, *pigeon;* Nuk., a green dove.

Kukupa, *pigeon,* Pau.; Uupa, Tah.

Kumara, *sweet potato,* Batata; Kumara, Mang.; Kumaa, or Kumawa, Nuk.; Umara, Tah.; Uala, Haw.

Kumete, Umete, Ubique, *wooden bowl.*

Kupenga, Upenga, Upena, Upea, Ubique, *sieve.*

Kuri, *dog,* Rar., Mang.; Kuli, Tong.; Uli, Sam.; Uri, Tar.; Koli (Feejee).

Mai, *maire tree;* Mai, Mea, Tong., Mang., Nuk., Tar.; Maiore, Tah., Mang., Pau.; Aeiore, Haw.; breadfruit tree.

Mahana, *warm;* Tah., the sun, a day.

Marae; properly the court before the Tohunga's house; it applied to any open space in a pa; in Tahaiti, it is a sacred enclosure; Mara (Fejee), a burial place.

Miro, *Podocarpus ferrugenea,* Tah.; Mo, Nuk.; a tree, *Thespicia populneae.*

Moa, New Zealand, *large extinct bird;* Ubique, the common fowl.

Paraua, *sperm whale;* Palaaoa, Haw.; Paaoa, Nuk.; Mang., same as New Tah., Zealand.

Poepoe, *ball* used in play: a round thing; Fae, Tong., Haw., Rar.; Poo, Rar., Mang., a pearl.

Pona, *knot,* Sam., Rar., Nuk., Haw., the parts of a sugar cane between the joints.

Ponapona, *joint;* Pona, Nuk.

Pungawerewere, *spider;* Punavelevele, Haw.; Punaveevee, Nuk.

Rae, Lae, Ae, Ubique, *forehead.*

Rata, *tree:* Lata, Tah., *Tuscarpus edulis;* Lata, Tong., a tree, *Metrosideros robusta.*

Rau, *a leaf,* Rar., Mang., Pau.; Lau, La., Sam.; Lau, Lou, Tong.; Lau, Hau.; Au, Ou, Nuk.; Ndrau, Ndra, Vit.; a leaf, foliage, raurau, Tah.

Romi, } *to rub,* press, or squeeze; Lomi, Lolomi, Omi, to shampoo.
Roromi, }

Rongomai, *a New Zealand god;* Tahaiti, Te Rongo, Orono Haw.

Roro, *brain;* Oo, Nuk., the core of the breadfruit; Lolo, Sam., the kernel of the old cocoanut; Lolololo, fat; Lolo, Tong., oil, oily, Haw.

Rororoi, *kind of pudding* formed of mashed kumara or potato; Loloi, Tong.; Tutolo, Haw.; Turoro, Mang., a pudding in which cocoanut oil is an ingredient.

Ruru, *owl;* Lulu, Sam., Tong., Vit.

Tapa, *cloth* (Tahaiti), New Zealand, a piece for a patch.

Taro, *arum;* Talo, Tao, Ubique.

Ti, throughout the islands, *name of a tree in New Zealand, Draacena Australis.*

Toa, *a tree* (Tonga), Toa.

Tohora, *black whale,* Tah., Haw.; Tafola, Sam., Fak.; Tafoa, Tong.

Tupapaku, *dead body;* Tupapau, Tah.

Uri, *fruit of the kiekie;* Kulu, Niua, Kuru, Rar.; Paiuru, Tah.; Ulu, Haw., the breadfruit.

Uwhi-ufi, *yam* (Tonga).

Wai, *stingy ray* (Tonga), fy.

Wata, *stand*, or raised platform for food; Fata, Tah.

Wau, *paper mulberry;* a tree said by the natives to have been originally brought with them; from its inner bark, they formerly made a kind of cloth used by females as a cincture for the hair; Fau, Sam., Tong., Nuk., the *hibiscus liliaceus*, a tree from whose bark the natives make twine; Vau, Vit.; the *hibiscus;* the cincture worn by women is made from its bark; Fau, Fak.; Pau, Haw.

Wiwi, *rush;* Wi, Tafifi, Tah.; Tau, Rar.; Tahihi, Haw.; Tawiwi, to ensnare, entangle, to be entangled in the rushes.

APPENDIX C.

TABLE OF THE TRIBES AND POPULATION OF NEW ZEALAND.

Names.	Locality.	Numbers.
Aupouri	North Cape, Three Kings, Wangaroa Bay	400
Rarawa	Kaitaia, Hokianga	2,000
Nga Puhi	Wangaroa, Bay of Islands, Hokianga	6,000
Nga ti Whatua	Kaipara Manukau Waitemata	4,000
Na ti Tama	Rotorua	500
Nga te Paoa	Gulf of Hauraki	1,000
Na ti Wakawe	Rotorua	4,000
Waikato	Manukau, Aotea-Kawia	4,000
	Waingaroa Waipa, Waikato	2,000
	Matamata, Mokau	4,000
	Maunga Tautari	2,000
Nga ti Maru	Thames	1,000
Na ti Pehi	Taupo	2,000
Nga ti Ruanui	Taranaki	2,000
Nga Rua hine	Tangahoe Nga Rauru	600
Nga ti Apa	Wangaihu Rangitikei	600
Nga ti Hau	Wanganui	3,000
Nga ti Tahi	Upper Wanganui	2,000
Nga ti Kura	Wakatane	4,000
Mua-upoko	Panari Manawatu	1,000
Nga ti Awa	E. Coast Tauranga	4,000
Nga ti Raukawa	Otaki Manawatu	1,000
Nga ti Tuaratoa	Taupo, Maniatipoto Na ti Hohera, Na ti tu Rumakina, Na ti Kurarua	2,000
Nga ti Kahungunu	E. Coast, Turanga	2,400
Rangitani	Hauriri in Hawke's Bay	2,600
Nga Ngaitahu	Middle Island, motu eka Otago, Chatham Isles	2,600
	Scattered remains of tribes overlooked in this list	4,300
	Total	65,000

APPENDIX D.

A GENEALOGICAL TABLE OF THE TAUPO CHIEFS.

1. Hama.
2. Hama.
3. Mawakinui.
4. Mawakiroa.
5. Mawaki taupo.
6. Tuwaretoa.
7. Rake upukia.
8. Taringa.
9. Tute tawa.

10. (1) Rangiita; (2) Parapafaiika; (3) Turumakino.

w.

11. (1) Parikawa; (2) Tamamutu.
12. Koera.
13. Pakake.

m.

12. Kapaua.
13. Mere mere Kaiton.
14. Rangi tua matotoru.
15. Rangi irawea.
16. Tumu.
17. Maniapoto, mar. to Heuheu's daughter.

14. (1) Te Rangipumamao; (2) Kahuratahi; (3) Ngamotu.
15. Ti hau.
16. Watanui.
17. (1) Tutaki; (2) Tauri; (3) Teaua.

15. Koera.
16. W. E. Tauri.
17. Wiremu.

11. Tawi.
12. Mahau.
13. Tukino.
14. Te Heuheu (killed with sixty of his tribe by an avalanche).
15. (1) Te Heuheu; (2) Iwikau; (3) Te Kehakehu Hakitara.

16. (1) Te waka; (2) Te kaikai. (Overwhelmed Te Horonguku.)

11. (1) Ruaki aotea;
12. Te Wakatoto pipi.

w.

13. (1) Hine Kai hinu; (2) Eka Te Itaua.
14. (1) Piki; (2) Kotuku.
15. (1) Tuaha; (2) and Poto (twins); (3) Kaihinu; (4) Nga Para Kerei; and Tamoti Waka.

Tamihana.

(2) Mahuika.

12. Poinga.
13. Tumaro.
14. Te Waru.
15. Tautoka (killed at Waitotara).

16. (1) Herekiekie; (2) Hemapo Hari Twaitiki; (3) Tuhan.
17. (1) Kurupounamu; (2) Te Rurk

w.

15. (1) Turoa; (2) Maketu; (3) Mohonu Horipatera; (4) Pairangi.

16. (1) Pakoro; (2) Te kaponga; (3) Tahana; (4) Rapana; (5) Te wera.

17. (1) Morohu; (2) Wetu; (3) Mihinta; (4) Pohe.

18. Koutaora.

APPENDIX E.

A METEOROLOGICAL TABLE, embracing London and the New Zealand settlements.

MONTH.		MEAN TEMPERATURE.				RAIN.							
England.	Corresponding with the following in New Zealand.	*London.*	*Auckland.*	*Wellington.*	*Otago.*	*London.*		*Auckland.*		*Wellington.*		*Otago.*	
		Latitude. N. 51 . 30	Latitude. S. 36 . 51	Latitude. S. 41 . 17	Latitude. S. 45 . 54.	Days	Inch.	Days	Inch.	Days	Inch.	Days	Inch.
January	July	36 . 3	49 . 5	48 . 7	44			23		17	3 . 8	16	
February	August	39 . 6	54 . 3	51 . 2	44			10		14	4 . 5	11	
March	September	42	54 . 8	53 . 5	50			18		14	4 . 5	14	
April	October	47 . 6	58 . 6	59 . 2	57			13		16	2 . 3	13	
May	November	55 . 4	58 . 8	60 . 5	63			14		14	2 . 9	10	
June	December	59 . 3	64 . 6	64 . 7	63			2		15	5 . 5	8	
July	January	62 . 9	69 . 3	66 . 4	66			10		5	1 . 6	10	
August	February	62 . 9	67	64 . 8	64			8	*	9	2	11	
September	March	57 . 7	65 . 1	62 . 5	58			10		12	2 . 3	14	
October	April	50 . 8	59	63 . 5	54			9		9	1 . 8	9	
November	May	42 . 4	56 . 1	51 . 8	47			20		11	3 . 7	16	
December	June	38 . 7	52 . 1	51 . 3	45			21		18	4 . 1	14	
	Annual mean	49 . 6	59 . 1	58 . 2	54 . 7	178	24	158	46	154	46	146	

* The entries for these two months are taken from a mean of the two adjoining columns.

In Rome, 36 inches of rain fall annually; in Naples, 37; in Quebec, 40; in New York, 55; in Dublin, 31; in Plymouth, 40.

(This Table was taken from Capt. Richardson's "New Zealand.")

MEAN TEMPERATURE.

Place.	Annual.	Winter.	Spring.	Summer.	Autumn.
London	50 . 39	39 . 12	48 . 76	62 . 32	51 . 35
Torquay	52 . 12	44 . 05	50 . 08	61 . 26	53 . 11
Akaroa	55 . 94				
Auckland.....	58 . 43	50 . 68	56 . 82	66 . 38	59 . 82
Nice.....	59 . 48	47 . 82	56 . 23	72 . 26	61 . 63
Naples.....	61 . 40	48 . 50	58 . 50	70 . 83	64 . 50
Madeira	64 . 96	60 . 60	62 . 36	69 . 56	67 . 30
Sydney	62 . 89	54 . 62	63 . 45	70 . 93	64 . 03

This table was taken from Dr. Shortland's "New Zealand."
Number of rainy days at Wellington in 10 months, 133.
Number of days on which the wind was from the N. or N.W., 202; ditto, ditto, from S. or S.E., 141.

APPENDIX F.

MEM. ON THE EARTHQUAKE IN THE ISLANDS OF NEW ZEALAND, JANUARY 23, 1855.

THE shock was of the greatest violence in the narrowest part of Cook's Straits, a few miles to the S. E. of Port Nicholson; but it was felt over the whole of the islands and by ships at sea 150 miles away from the coast; the whole extent of the area over which the convulsion was felt must have been 360,000 square miles.

Its effects were most violent in the immediate vicinity of Wellington, where a tract of land of 4,600 square miles in extent was elevated to a height varying from one to nine feet, the greatest elevation being a range of hills called the Rimutaka (a spur from the Tararua mountains), which terminates abruptly at the sea coast in Cook's Straits.

This range, which appears to have been in the direct line of the subterranean action, was elevated nine feet, while the whole country as far as Wai-nui, about two miles northward of the foot of the road leading down the Pari-pari, was elevated with it, though the elevation at the last named point was on the sea coast very slight. On the Eastern side of the range is the valley of the Wairarapa, the centre of which is occupied by a lake. This valley and plain remain on the same level as before, the range of hills having gone up alone, forming a perpendicular precipice of nine feet in height, which has been traced to a distance of ninety miles inland.

The valley of the Wai-rau, on the middle island (which appears to have formed part of a continuous basin with the Wairarapa), together with parts of the adjoining coast, subsided, during the shock, about five feet; so that now the tide flows eight miles further into the Wai-rau river than it formerly did.

The harbour of Port Nicholson, together with the valley of the Hutt, is elevated from four to five feet, the greater elevation being on the eastern side of the harbour, and the lesser on the western.

A rock, known as the "Ballet Rock," a short distance from one of the points of Evans's Bay, which was formerly two feet under water at the lowest tides, and over which was placed a buoy to mark its position, is now nearly three feet above the surface at low water.

Very little tide now enters the Hutt river, in consequence of the elevation.

The Rimutaka range was very much shaken in its elevation, and a great many large slips occurred, laying bare the western side as well as on the eastern.

In the lower part of the valley of the Hutt, numerous hillocks of sand were thrown up, forming cones, varying from two to four feet in height, and in many parts of the valley large fissures were formed, with partial subsidences in many places. In the plains of the Manamatu this was the case to a much greater degree.

In many places soft mud and slime were ejected, but this appeared more a mechanical effect than anything else, the liquid mud having pre-existed and been forced out at fissures formed during the vibration by superincumbent masses of more solid material.

Upon the whole the province of Wellington will gain considerable advantage from the earthquake:—

1st. Large portions of land can be easily reclaimed from the harbour for the extension of the town.

2d. The main road to the Hutt and the interior formerly suffered occasionally from the action of the waves during high winds, and many parts had to be retained by a sea-wall; now it will escape the damage of the one and the expense of the other, and the whole of that valuable valley will be rendered, if possible, more healthy from greater facility of drainage arising from the elevation.

3d. A much better coast road to the eastward is already formed for the temporary use of the colonists and the driving of cattle.

EDM. ROBERTS, Royal Engineers.

APPENDIX H.

THE reader will be interested to learn, that the New Zealand Chief Hoani Wiremu Hipango, who is so repeatedly mentioned in this work, as the uniform friend of the settlers, accompanied the author in this visit to his native land; and further, that he has had the honour of being presented to Her Majesty, who so graciously expressed her interest in the welfare of the New Zealand race, that the author takes this opportunity of recording the interview which he likewise had the honour of sharing.

September 4, 1855.

I received a summons from Sir William Molesworth, to be at Buckingham Palace, with the New Zealand chief Hoani Wiremu Te Hipango, to morrow at half-past two, to be presented by him to the Queen. We took a cab at the time appointed, and with our basket of presents from the New Zealand chiefs, proceeded to the Palace. After a little delay in discovering the right way of entering this abode of royalty, we were ushered through a set of long passages, and were showed into an inner room, where we were left. It was elegant, but plain; the walls were hung with full-length portraits of the Royal family. I recognised George IV., William IV., the Dukes of York and Cumberland, and several others. After waiting about ten minutes, Sir William Molesworth made his appearance; he was* an intelligent and remarkable looking man; his hair was very light and thin; he wore it brushed straight down; it was of unequal length, and seemed as though it had never been cut; the crown of his head was quite bald. After some desultory talk of about ten minutes, the folding doors were thrown open, and Her Majesty was announced with Prince Albert. They immediately entered, and came up to us. We bowed. She had on a little bonnet, and was dressed remarkably plain; the Prince also, like a plain gentleman. The Queen is little in stature, not stout; with a small oval face; her voice is extremely sweet, and she has a good-natured smile. Sir William Molesworth introduced us. She expressed her satisfaction in seeing us, and put some questions relative to Te Hipango—how long he had been baptized—whether he spoke English—whether he had long worn English clothing—what proportion of the native race had embraced Christianity—and how long I had been there—all which queries I answered.

"I then stated to Her Majesty the object Te Hipango had in desiring to see her; that several tribes on the western coast of New Zealand were anxious for him to convey the expression of their attachment to her, and their desire of being considered as her children. That they had sent two embroidered mats as specimens of their native manufacture, and several weapons of war, as proofs they were no longer needed. That Hori Kingi te Anaua had sent his green stone Mere, the New Zealand emblem of sovereignty, as a token of his allegiance to Her Majesty; that this was the most valuable property he had to give. That the finely-embroidered bag had been expressly worked for her by Rawinia, the wife of Te Hipango; that when she was recommended to make it of less dimensions she refused, saying it would not be right to make a little bag for the greatest lady in the world—the Queen smiled. I then presented the large cloak made of the feathers of the Kiwi (*apterix Australis*), and stated that it was the most singular bird of New Zealand, and likely soon to be extinct; that it was extremely rare to see a cloak made of its feathers; that this present was sent by the Upper Wanganui natives, who had hitherto been opposed to Her Majesty's Government; that their chief Mamaku was one of the commanders in the late

* He is since dead.

war; that this, and an ancient weapon which had been in the family of Pehi Turoa for nearly a dozen generations, were sent as tokens of their love to Her Majesty, and proofs they were no longer enemies, but friends. The Queen put many questions relative to the presents. She took up the bag, and inquired what it was made of, and whether it was manufactured by a machine. I stated that it was done by hand. She again asked whether some instrument had not been used. I assured her it was done entirely with the fingers, and pointed out that both sides were alike, and that it was very tedious work, having taken more than a year. The Prince examined the mats, talked about the flax, and thought it might be prepared by acids. This, I said, had been tried, and not found to answer, as it decomposed the fibre. He remarked it was wrongly called a flax. I replied that it belonged to the *asphodeleæ*. Sir W. Molesworth remarked that New Zealand flax had been found upon trial to be capable of sustaining a much greater weight than the Russian, which the Prince assented to.

The Queen particularly admired the green stone Mere, and took it up several times: she inquired the use of it. I told Her Majesty it was used not only as a sceptre, but to put an end to unruly subjects. She smiled, and asked how it was used for that purpose. I placed it in Hipango's hands, and he explained that they did not strike with it lengthways, but pushed it into the side of the skull. The Prince remarked that they were acquainted with the soft parts of the head. She also took up the ancient weapon of Pehi, and said it did not appear a very dangerous one. I told her that it easily fractured the skull. She said, then they must fight very close, and take hold of each other's hair. I replied, that was precisely the way they formerly fought. The Queen asked the Chief if he had eaten the Kiwi. He answered, no; he was a coast native, and the bird was only found in the interior. I replied, that I had repeatedly eaten it. She inquired whether it was good eating. I said it was, and that it tasted more like flesh than fowl. I beckoned to Hoani Wiremu to speak; he said that from the first coming of the Europeans he had been their friend; and after he embraced the Christian faith he felt they were one with him; that he had always been attached to Her Majesty, as she was the Defender of the Faith. The Queen smiled; she bid me assure him that she had always the welfare of the New Zealand race at heart, and also commanded me, when I returned to New Zealand, to make her sentiments known to all the tribes. Her Majesty desired me to write every particular of each present, and label them; that she should send them to Windsor, to be laid up in her Armoury.

Te Hipango began speaking again. Her Majesty, however, thinking she had honored us with a sufficiently long audience, made us a very graceful bow and retired, turning round and bowing again, and, as she entered the next room, making a third bow. The Prince also gave a slight one. Thus ended our audience.

After the Queen had retired to an inner room, we remained with Sir W. Molesworth, and wrote the names and particulars of each article, which were then severally attached to them. Hoani said he did not know it was the Queen, and scolded me for not telling him; the fact was, she came in in such an unostentatious way, with so little appearance of State, that he might easily be mistaken. Her Majesty and the Prince stood the whole time; indeed, we were all in one group. She remained about twenty minutes; we then took our departure, and so terminated our interview.

We have been permitted to see, in the person of a good-natured, sweet-toned, nice-looking little lady, the head of the first empire in the world, and therefore must ever consider it one of the most interesting days of our life. At the palace door our cab drove up, we were handed in, and drove off, thus bidding the palace adieu, and ending our first, and, in all probability, our last,

interview with Queen Victoria, our Most Gracious Sovereign: we mingled again in the multitude, and nothing remained but a pleasing recollection, somewhat like a daguereotype of the scene, vividly and distinctly impressed on the mind.

APPENDIX I.

TWO LETTERS FROM THE RELATIVES OF MANIHERA AND KEREOPA ON THE SUBJECT OF THEIR DEATH.

(No. 1.)

"*Maehe* 29, 1847.

"E Hoa e te Teira tena ra koe, ka nui toku aroha, atu ki a koe, e hoa e te Teira kaua e pouri to ngakau ki tou Tamaiti ki a te Manihera, ki a Kereopa tenei ano te kupu a Tipene kei nga mahi 7. 60 engari ko te utu mo raua ko te wakapono mo nga tangata o Taupo i mea te kupu a te karaiti ki te wakairia a hau ki runga aki i te whenua maku nga tangata katoa e kukume ki a hau, e hoa i mate to tamaiti ki te kawenga i te rongopai, e pai ana kia witi ano te rongo pai kia ratou ki Taupo a mua aki nei. E hoa e to matou hepara, e to matou minita, e to matou matua, kia korero koe ki oku wanaunga ki ou Tamariki nga kai wakaako o Wanganui, kia te Wiremu ki Aperaniko, ki a Hemi ki a ratou katoa kia hui matou ki to matou mahi i karangatia i te Ihupuku kia huna ai to matou aroha ki tou tamaiti ki to matou hoa kua ngaro nei ona kanohi ki a matou kia waka nuia to matou rongopai kia kaua e araia e ratou, he mea waka ngoikore ki waenganui i a matou, e hoa, e mate ana au kei toku ngakau, kei toku Upoko, he kirika koia au i kore ai e tae atu.

"na Hori Kiwi,

"RANGATAPU."

(No. I.)

March 29, 1847.

MY FRIEND, MR. TAYLOR,—I salute you; great is my love for you. Friend Mr. Taylor, do not let your heart be dark on account of Te Manihera and Kereopa, your children. This is the word of Stephen, in the Acts vii. 60; the price of them is the turning to Christ of the Taupo nation. Christ says, "If I am lifted up from the earth, I shall draw all men to me." O Friend! our shepherd, our minister, our father, do you speak to my brethren, your children, the teachers of Wanganui; to William, to Aperaniko, to Hemi, to them all, that we should cleave to our work, to which we were appointed at the Ihupuku; that we should conceal our love for your children, our friends, who are departed from our sight; that we should increase our preaching of the Gospel; that we should not follow them (the Taupo natives) in anything which will render us weak. Friend, I am unwell in my body and head. I have a fever, therefore I cannot come to see you.

From Hori Kiwi,

RANGA TAPU.

(No. II.)

" *Tauranga. Maehe* 28, 1847.

" E Hoa e te Teira tena ra koe nga kanohi o to tamaiti o te Manihera, kei pouri o taua ngakau ki a ia e pai ana to raua matenga, i haere raua i kawe i te ingoa o Ihu Karaiti ki te iwi e noho ana i te pouritanga pohehe ana te wakaaro o taua iwi tahuri mai ana ki te patu i a raua, ahakoa mate, e pai ana ekore e mate te wakapono me te kupu o te Atua me o raua wairua e ora tonu ake ake ake, kia rongo mai koe kahore matou e pouri, nga tangata katoa o tenei iwi e hari ana mo raua, heoi ano ano, na tou Tamaiti aroha, na te.

" HARAWIRA."

No. II.

Tauranga, March 28, 1847.

Friend, Mr. Taylor, I salute you, who were the eyes of your child of Te Manihera; do not you and I let our hearts be dark for him, their deaths were good; they went to preach the Gospel to the tribe that sits in darkness; mistaken was the thought of that tribe, it turned to slay them; but though dead, it is well. The faith will never perish, or the Word of God—and their spirits are alive for evermore. Hear me, we do not sorrow; all belonging to this tribe rejoice for them. This is all from your loving son,

TE HARAWIRI.

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